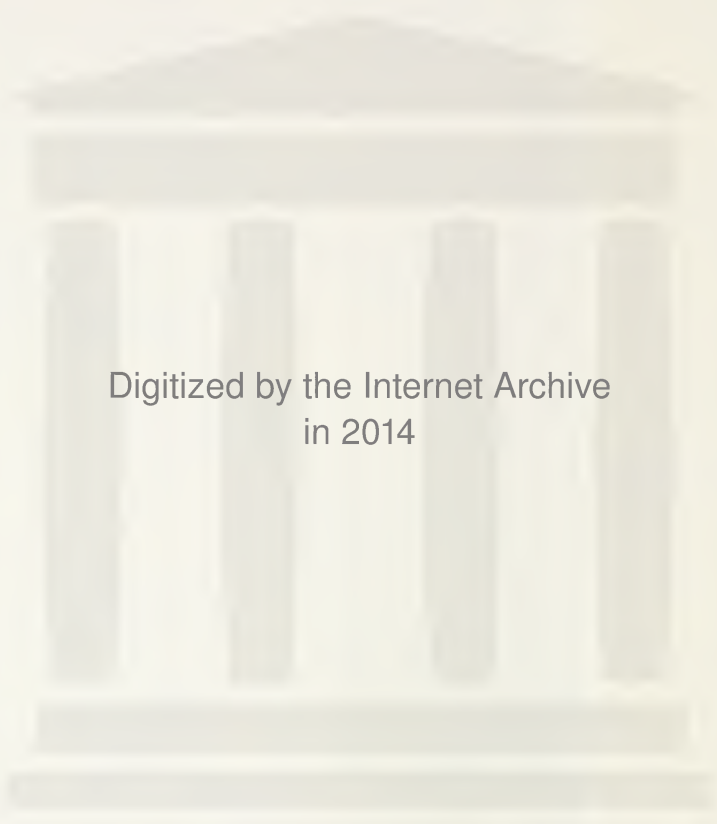




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Journal of the Royal Society
of Antiquaries of Ireland

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OF THE
ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND

FORMERLY

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THE KILKENNY ARCHAEOLOGICAL SOCIETY

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1916

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THE COUNCIL wish it to be distinctly understood that they do not hold themselves responsible for the statements and opinions contained in the Papers read at the Meetings of the Society, and here printed, except so far as No. 26 of the General Rules of the Society extends.

PREFACE

THE war now raging in Europe has affected every department of human life, and our Society has not been exempt. The financial pressure which it has produced, and the enhanced cost of paper, has made it impossible for us to publish a volume of the ordinary size.

It is hoped, however, that the volume now before the reader will be found to make up in quality for what it lacks in quantity.

The President's address on the Progress of Irish Archaeology strikes a welcome note of encouragement at the beginning of the volume. A hundred years is a very short period in the history of a science : and when we see how our predecessors were floundering in a bottomless quagmire a short century ago, we may look forward to the future with confident faith that though many things are still obscure, *foillsighthear gach nìdh le haimsir*.

The President, likewise, continues his great survey of the prehistoric remains of Co. Clare. Another important survey is begun in this volume, that by Mr J. P. Conlon, of the Rude Stone Monuments of the Northern Portion of Cork County.* This paper was presented as a thesis for a degree at University College, Cork, and it holds out promise of good results for our Science from the establishment of schools of archaeology in the Colleges of the National University.

Dr Dargan describes a Bronze-Age urn-burial from Co. Wicklow, and Mr Coleman supplies an account of an early observation of Shore-dwellers' middens in Ireland.

In the department of history, Miss Dobbs compiles a list of references to the mythical Fir Domnann in the *Book of Leinster* and other MSS.

In the department of early ecclesiastical antiquities we may note Mr Bigger's fully illustrated account of

* We regret that by a printer's error Mr Conlon's name has been printed "Condon" in both instalments of his paper. The misprint passed unnoticed in the first instalment. In the second the name was correct in the proofs, but seems to have been altered after the proofs were passed to conform with the previous spelling. It should also be noticed that Fig. 3 on p. 176 (which was inserted after the final proofs were passed) is upside down.

some primitive churches in Lecale, Co. Down, and Mr Crawford's supplement to his invaluable list of cross-slabs and pillars. He also gives an explanation of the vine-pattern on some of the crosses. Later ecclesiastical antiquities are represented by Mr Leask's paper on Bective Abbey, and Mr Crawford's notes on carvings at Creevelea and at Sligo. Mr Stubbs's account of the Finglas Vestry Books may also here be mentioned.

Two seals recently discovered in Ireland are described by Mr Armstrong.

The very successful excursions of the Society to Limerick in the summer, and to Duleek in the autumn, are recorded, with illustrated observations on the places visited, which will be found useful for reference.

Mr Kelly's note on the commendable action by the Roscommon County Council for the preservation of monuments in their county, brings to our mind the great importance of preservation of ancient monuments throughout the country. The refusal of the Government to grant for the recording of ancient monuments in Ireland, a Commission like those for the different parts of Great Britain,* in spite of the fact that the ancient monuments of Ireland, as being those of a civilisation that developed independently of the Roman empire, are among the most important in Europe, throws on private persons the responsibility of recording, and so far as they can, securing the preservation of ancient remains situated in their districts.

Especially is this the case in these days, when the increase of tillage will bring under cultivation lands not previously broken up. The Society has been in correspondence with the Department of Agriculture and with other public bodies on this subject, and is glad to report that it has received favourable and sympathetic replies. But every member (not alone the Hon. Local Secretaries) should be vigilant, and should report without delay to the office of the Society any case of the injury or destruction of an ancient monument.

* Even now as we write, in the very middle of the war, the Welsh Commission has been able to issue a magnificent survey of the monuments of the County of Caermarthen.

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In order to assist Fellows and Members to obtain back numbers of the *Journal*, the Council have decided to offer the fifteen volumes from 1870-1884 at the greatly reduced price of £1 for the set.

In considering applications, preference will be given to Fellows and Members who joined the Society previous to 1908.

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ROBERT COCHRANE

LL.D., I.S.O.

PAST PRESIDENT OF THE SOCIETY

DIED 17 MARCH 1916

THE PRESIDENT'S ADDRESS
ON
THE PROGRESS OF IRISH ARCHAEOLOGY.

[Delivered 25 JANUARY 1916]

LADIES AND GENTLEMEN,

I have first to-night to thank you heartily for the friendly confidence you have shown in electing me as a President. Some three weeks since I had little expectation that this duty would fall to my lot, and I feel rather the responsibility that now rests upon me than the honour you have done me to-day. I am, however, very happy to think that in electing me you show that you value the severe and less popular type of archaeology, for my work has little to attract in it. May I be further personal in reminding you that I am of the "Kilkenny period," having been elected a member of this Society thirty years ago, and having sent my first two papers to the Rev. James Graves, the first Secretary of the Society, who laid its foundations so strongly and so well. Let me also thank you all for having accepted and published so much of my life's work in Irish archaeology, the chief part of which appears in our *Journal*. I hope to do my utmost for the Society in these gloomy and critical times, and to hand on its interests uninjured to my successor; for I know that it is strong in its workers and its officers, and that there are many to close up our lines wherever the President may fail to maintain them.

On an occasion like the present it is always more desirable to take a broad outlook rather than to treat some narrower or more technical subject. I consulted with more than one of our members as to what theme I should select, and found a general opinion that a survey of the progress of archaeology in Ireland was most likely to be acceptable. In telling the interesting, and, at times, amusing tale of its origin and advance, I will not attempt a biography of those who originated, advanced, or hindered it. I will merely try to show the slow and laborious progress of the forces which helped, or retarded, and by hindering caused a healthy reaction. It may be thought that I err in giving so much about the mistakes and failures, but they are very important. Men have first to gather in both grain and chaff, then to garner the grain. In archaeology, for long, every school had its own ideal—namely, to establish its own theory. At present our ideal is to test and balance every theory, and to focus

upon it the scattered rays of light from the archaeology of other countries, from original observation, from history, folk-lore, and language. The theory which cannot stand all these tests must be modified or swept away ; it is only a means to an end, not an end, as with the older schools. So the recording of absurd or ill-founded theories is full of warning, by no means unnecessary even now. With such an ideal modern workers may fall into errors in the future, as in the past ; but their faces are towards the right path.

When our Society first migrated from its birthplace, Kilkenny, to Dublin I often heard two statements : " Irish archaeology and our Society arose from Scott's novels " and " no, it arose from Mac Pherson's *Ossian*." Neither is more than partly true, as we shall see. A river is fed by many a spring, and these were tributaries, not main sources. Irish archaeology, it is true, began to be a popular movement only when the Ossianic controversy stirred up deep interest in the past history of Ireland and Scotland. Alas, the first results of increased popularity was that our science became (too often deservedly) exposed to ridicule. The man in the street always ridicules anything outside his ordinary interests : the geologist and naturalist are laughed at, but not laughed down ; so that we antiquaries have no cause to be offended or discouraged. So far as the ridicule is deserved it is a valuable preservative against unbalanced theories ; and undeserved ridicule hurts its authors, not its intended victims. I do not intend to go farther back than the 17th century, so will only say that the early writers of Ireland, though not archaeologists, did an unexpected amount for the cause. Their allusions to monuments of the earliest period are perhaps more numerous than in any other literature in Europe ; their information about weapons, chariots, ornaments and domestic matters from surprisingly early times is extremely rich.¹ Only one of the many classes of prehistoric remains finds no place in their writings, the important one of the free standing dolmens ; the allusions even to cists are vague. On the other hand, there is hardly a feature known to me (after over thirty-eight years' work) in the forts, which does not find mention in early Irish poetry or prose works, while pillar stones, holed stones, Ogham inscriptions, burial mounds, long entrenchments and mearings are all well noted by the early writers.

" Antiquities " long meant the early histories of a nation : they were received in perfect good faith, save where they traversed the

¹ The agreement of the Red Branch myths with the records and remains of the La Tène period is not only evident, but is constantly reinforced by new evidence. See, e.g., *New Ireland Review*, vol. xxvi, p. 34.

belief of some party or sect. Shakespeare, the unsparing satirist of affectation or pedantry, could write that a man "must" be wise "instructed by this antiquary lore." The most famous "antiquaries," like Ussher and Ware, were not archaeologists, but historians. There existed from the beginning of the 17th century many virtuosi who collected objects of curiosity, and described the ancient buildings of foreign countries and England and the topography of these countries. None was exactly an antiquary in the modern sense; but, as the collector of shells easily became a naturalist and the genealogist a historian, the others became antiquaries and collected and organized knowledge of the past.

The movement had developed in England for perhaps two generations before it reached Ireland. The historical side alone attracted our scholars, and even here it usually took a contentious form, seldom one even relatively critical. It is little understood how great were the disadvantages suffered by our writers. The Irish scholar had rarely the means to learn the new methods elsewhere prevalent. The learned English speaker had no key to unlock the early Irish literature. All the legends and histories which illumine our path were locked up in an unknown tongue to the one party and unexplained by study of the remains of our older civilization to the other. The few manuscripts were jealously guarded among Irish scholars; the English writer had to take his history from prejudiced sources; and the two races were separated by ramparts of brass (religious, racial, political, and linguistic), so that the historical and archaeological sides of the question were divided between two warring nations. Rarely indeed did men emulate Sir James Ware and Archbishop Ussher by consulting Irish scholars, like Duaid Mac Firbis, to their own great advantage; many others lived and died without even the most superficial knowledge of the all-important light which the other party could have thrown on the subject of their studies. What wonder if the antiquary turned to every ancient country and literature to try and explain our remains, and preferred the most far-fetched explanation when the homely and simple truth lay very near to him?

THE SEVENTEENTH CENTURY

The first outburst of activity, destined to affect Irish archaeology to the present time, was historical, and began about 1630. More or less untrustworthy essays by Edmund Spenser, Edmund Campion, and Meredyth Hanmer were published, sometimes in more than one edition, showing at least that more interest was taken by the English speakers in the history of their home. The great works of Father

John Colgan, Father Luke Wadding,¹ Duaid Mac Firbis, the friars of Donegal whom we call the "Four Masters," Archbishop James Ussher and Sir James Ware, with the valuable histories of the Rev. Geoffrey Keating and Thomas Stafford, the anonymous author of *Pacata Hibernia*, are all current coin on our exchange to-day. Even the bitter war of 1641-51 did not stop the movement, for Louvain and other cities were then (unlike the present time) a sure refuge for the one side, and London for the other. Prejudices were naturally tremendously strong; it comes almost as a shock to read in the works of such a man as Sir William Petty that the Irish had no trade or learning, no astronomy, geometry, architecture, painting, military art, or navigation till the Norman invasion; this dogmatic overstatement affected Irish archaeology, where it roused an opposition, equally absurd in the other direction.

After the Restoration the archaeological movement rapidly sprang up and the fact is of good omen at present: the interest created by the historians had survived war, confiscation, and revolution, and had not been weakened. In 1683 the learned William Molyneux succeeded in founding a little association in Dublin on the lines of the Royal Society. It was called the "Philosophical Society"; Sir William Petty was its president, and it sent out sets of queries on each county, like the later Statistical and Parochial Surveys. At least from 1678 there were Irish antiquaries who collected urns, ornaments, and weapons and recorded *finds* in forts and tumuli.² Of these collectors I will only recall "Joseph Comerford, Esquire, a curious gentleman," who, in 1692, secured the famous "crown" or "golden cap," near the Devil's Bit. Its counterfeit presentment appears, ages out of its probable epoch, as the royal emblem of Ireland, from O'Connor's absurd "portrait" of King Brian, in 1726, to a modern postcard presentment of King Mael-Sheachlainn. So have I seen in a Christmas supplement, about 1893, a picture of St Brendan in modern pontificals preaching to a group of Red Indians in full war-paint and plumes. Sir James Ware was, I think, the first to note the discovery of a prehistoric monument; in Ireland the curious cist, found on levelling a mound on the skirts of Dublin. In 1662 Rev. John Lynch, the author of *Cambrensis Eversus*, attributed (though with hesitation) our Round Towers to the Danes. Ware had supposed one of these structures at St Finnbarr's, Cork, to have that

¹ *The Annales Minorum* of Wadding, date 1625-37; the *Acta Sanctorum Hiberniae* of Colgan, 1645-7, being only a fragment; Ware's chief works, 1625-37; the *Vet. epistolarum Hib. Sylloge* of Ussher, 1632, and his *Ecclesiarum Antiquitates*, 1639; *Pacata Hibernia* in 1637. The History of Keating was not published till 1726, but had circulated in manuscript.

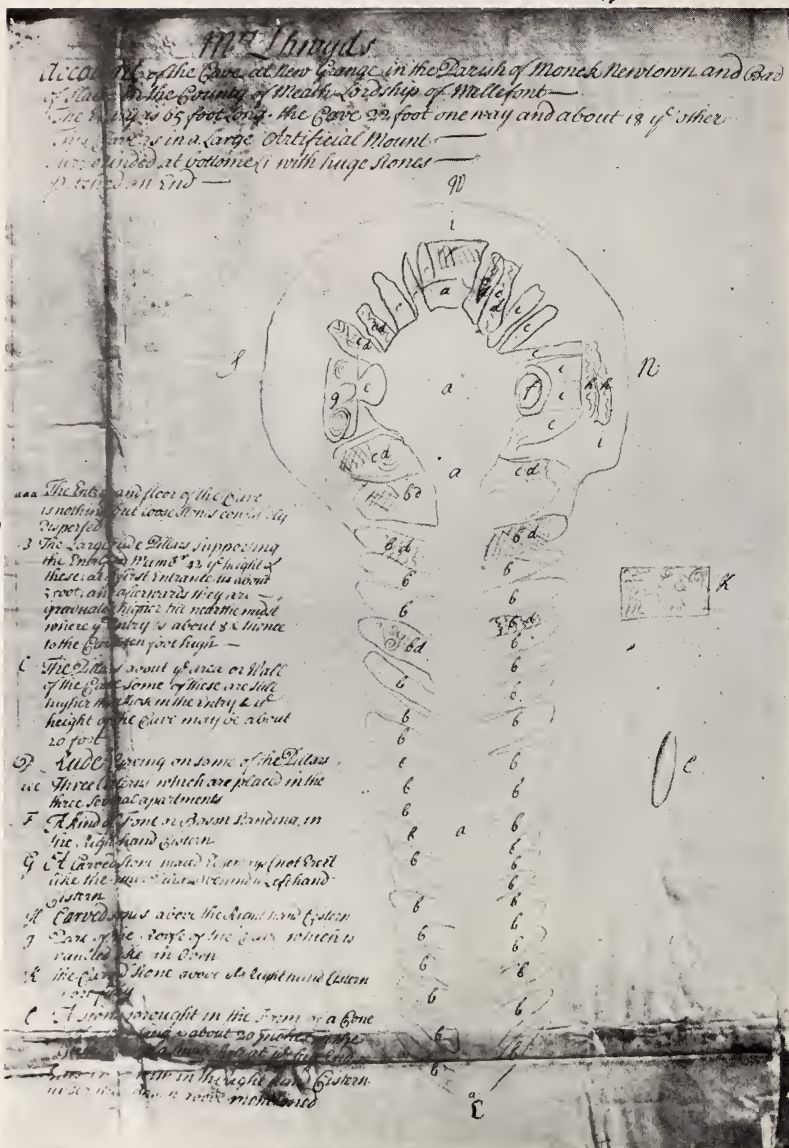
² Some of these are mentioned by Dr Molyneux and Gough's *Camden*.

origin, but the dogmatic statement was reserved for the far less cautious Peter Walsh in the *Prospect of Ireland* in 1684 (p. 416), who says that "certainly" they were built by the Northmen; it never struck these writers to ask if such structures existed in the native lands of the Norse and Danes. In 1680 visitors, like Thomas Dineley, began to sketch and take an interest in our ancient cathedrals, castles, abbeys and monuments.

The notes on various counties, collected by the "Philosophical Society," often allude to folk-lore, historic sites and monuments, forts, flint arrow heads, gold ornaments and urns. Anthony Dopping, Bishop of Meath, visited Clonmacnois to look for the alleged Hebrew inscriptions there in 1684.¹ In fact by that date Irish field archaeology was fully established and was working on all its chief branches. The Society amassed several valuable accounts of places, still preserved in what we may call their *Transactions*, in 1683 (the Commonplace Book, now in Trinity College Library). The members dispersed at the Revolution in 1688, but reassembled, entering their papers in the same volume² (commenced in 1683), from 1695 to 1710. The best known writer was Roderick O Flaherty (the author of *Ogygia* in 1684), who gave his valuable account of West Connacht to the Society. He and the English school met on neutral ground, and he seems to have been almost the only Irish scholar whose works were regarded by his brother antiquaries. We get a pathetic glimpse of him in one of the later tour-reports on Galway, near the close of the Society's work in 1709. "Old O Flaherty, who lives in a very old and miserable condition at Parke"; he had been obliged from sore want to sell even his cherished Irish manuscripts: his was too often the fate of those who worked on the history and literature of Ireland. The Society recorded the witch trials at Island Magee and then (as if scared by the reversion to old-world darkness) it recorded nothing further. We shall hear of the brother of its secretary, nearly half a century later, as the first to attempt to elucidate the origin of our forts. The Society then (as still, in the Royal Irish Academy) studied natural science, topography (or as they more exactly described it *chorography*), archaeology, folk-lore, and statistics—no narrow field to work. The study of forts had commenced; O Flaherty told the legend and described the remains of Dun Aengusa, if briefly; Brigdall noted Bealboru Fort in Clare, in 1684. Dineley did work not dissimilar to that of the writers of *tours* like Bishop Dive Downes 1699–1700, Isaac Butler 1745, Bishop Pococke 1750, Gabriel Beranger 1770, Cæsar Otway,

¹ *Journal*, vol. iv, pp. 447–458.

² *MSS. Trinity College, Dublin*, i, 1, 1–2; for the contents of the first volume, see *Journal*, vol. xxix, p. 429.



LHUYD'S PLAN OF NEW GRANGE

Lady Chatterton, and Mr and Mrs Hall. These works are often full of notes of interest, otherwise unrecorded, but none of their writers founded a school, and the earlier works, down to 1800, lay forgotten in manuscript for many years.

Bronze Age (or, as they were at first considered, "Danish") ornaments and monuments began to be studied. The first important communication on our "prehistory" was that of Edward Lhuyd, the keeper of the Ashmolean Museum, on Newgrange in 1699. His account, for exactness and sound deduction, stands far ahead of much written by antiquaries of repute during the two following centuries. Unlike Dr Molyneux, he argues that the tomb was much older than the Danish period, from the Roman coins found in it and, judging from its carvings, that it was not of Roman origin, but was "some place of sacrifice or burial of the ancient Irish"¹—"Wisdom is justified of her children."

At the turning point of a new century we may pause and see the drift of archaeological thought. The "Danish obsession" was steadily gaining ground. When Ware only suggested that Cork Round Tower was Danish, Lynch, Walsh, and Dr Molyneux carried this suggestion on to universal finality and, like some modern antiquaries (by a not uncommon illogical weakness), argued from the particular to the universal and insisted that the subject was "final" and "closed," an error more fatal to scientific results than any other. There was as yet no bias against the pre-Norman Church of Ireland—Ussher claimed it as his own, the controversialists only fought on the outer field. I have only met one onslaught on St Patrick, curiously out of place in the Book of the Philosophical Society. In secular history, however, there were prejudices mendacious and bitter. The Irish were barbarians, save in church matters. The Danes made the Irish round towers, forts, towns, ships, trade,² Bronze Age ornaments, Hallstatt and La Tène ornaments, weapons, and, indeed, everything else from the stone age to the 10th or 11th century. Everything good that the Danes did not introduce was brought in by the Normans. For example—English settlers in Co. Clare (who could not read the vivid saga of King Toirdhealbhach) would learn that the fierce, treaty-breaking, destructive, but able, Thomas de Clare established civilization in Thomond, gave his honoured name to the

¹ *Trans. Roy. Soc.*, vol. xxvii, p. 603, and a later letter, 12 March 1700 (*Mona antiqua restaurata*, Dublin, 1723). I give, with the kind permission of Trinity College and aid of Mr A. De Burgh, Assistant Librarian, the interesting sketch plan by Lhuyd from the original in the 2nd volume of the *Commonplace Book*.

² I have brought together a few but certain evidences for early Irish trade in *Proc. R. I. Acad.*, vol. xxx, pp. 373–376. The crude English view rests almost entirely on Giraldus Cambrensis.

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County Clare, Clare Castle and Clarisford.¹ He established market towns and "civility" and was (which was true in exactly the opposite sense to what the writers intended) the antipodes of the native chiefs. Some of these works seem written in good faith; but no one reading them could ever have supposed that the Dalcassians founded forts, bridges, monasteries, and churches, defeated the Danes in naval battles and by land, and encouraged architecture, learning, and literature for centuries before De Clare, at his own board, ordered his guest to be dragged to death at a horse's heels. So ignorant and prejudiced were the English accounts that (even where there was no temptation to misrepresent) they made such wrong statements as that the Mac Namaras were Mortimers (De Mortuo Mari) and the Mac Mahons (Mathgamhain, a bear) Fitz Urses. Indeed, the last absurdity is repeated even by Froude so late as 1877.² Even the most honest were affected by the narrow extent of their reading: Dineley cites only such books as *Pacata Hibernia*, and never thought of consulting the O Davorens or Mac Bruodins as to the history of the places in which he showed so enlightened an interest. The perverted histories and the "Danish obsession" flourished down even to 1780 in Gough's *Camden*³ and in the pages of Ledwich.

EIGHTEENTH CENTURY

As we saw, the Philosophical Society flourished till 1710. Lhuyd published an important philological work⁴ in 1707, in which he compared the Irish language with its congeners rather than with the motley assembly of oriental languages, old and new, with which others sought to equate it. John Stephens published a *Monasticon* in 1722 which gave a convenient reference book for what was previously shut up in Latin and French. Numbers of histories appeared; the most important was, perhaps, Dermot O Connor's translation of *Keating's History of Ireland* in 1725. Exaggerated as were the ideas on ancient Irish civilization suggested (rather than contained) in it, the work gave at least another side of the controversy: and its criticisms on the misstatements in the works of Stanyhurst, Hanmer and others must have given food for thought to many candid students. About this time Dean Swift shows how little regard

¹ This view (I think) is first expounded by Irenaeus in Edmund Spenser's *State of Ireland*, but put in the reign of Edward IV. Later writers identified it with the period (1595) in the reigns of Edward I and II. The statement about "Killaloe, at first called Clariford," is monumental in its ignorant assertion.

² "Life and Times of Thomas Becket" (*Nineteenth Century*, 1877). He derives the Irish Mac Mahons from Fitzurse, one of the Archbishop's slayers.

³ Vol. iii, p. 576.

⁴ *Archaeologia Britannica*, 1707, p. 435. He consulted the Clarendon MSS. T.C.D. Library, Armagh, the collection of Brownlow of Lurgan, Co. Down, and the Bodleian Library.



DR. MOLYNEUX

even the intellectual had for original research. He mentions "an old obscure place called Keeper of the Records in Bermingham's Tower . . . though all the records there are not worth half a crown for curiosity and use!"—not so do we now assess that priceless collection. Yet Swift had some interest in early remains, and even noted and versified the legend of the Calliach Bheara on the Locherew Hills. From 1730 there was evidence of growing interest in Irish history. I will note only such works as the privately printed *History of the Rebellion* by Borlase and the *Hibernica* of Walter Harris; the latter writer still lays us under a debt of gratitude by his edition of Ware's *Bishops*, in 1738, where he was careful to procure those interesting engravings of our ancient cathedrals, of one of which (Waterford) there is but little else left to our times: The notes and views of Clonmacnois by Blaymires are also of great value. The Dublin Society, now the famous "Royal Dublin Society," came into being in 1731 and was incorporated in 1750, but it interested itself at only one period of its career in the study of antiquities. In 1740 the Physico-Historical Society was formed in Trinity College, and it did the cause of Irish local history an important service for, under its auspices, Dr Charles Smith wrote his *County Histories*. A custom is growing up of sneering at these works; let those who do it do as well with their material as Smith did with his. He took wise and broad views on many subjects when original sources of history and works on architecture and antiquities hardly existed. Unlike Molyneux, he saw that some of the forts were probably early Irish and others made by the "Farbolges" as well as by the Danes. He rightly regarded the cromlechs as tombs and monuments, not merely as sacrificial altars, and the round towers as ecclesiastical structures of the Christian period and of Irish architects. Smith joined with Harris to write histories of Down and Dublin, but his own works on Kerry, Cork and Waterford are better known and more often consulted.

The two works in which the prehistoric and early remains of Ireland were first studied at any length, appeared about this time. The first by Dr Thomas Molyneux, published in Boate's *Natural History*, is said to date from 1725, but only appeared 30 years later. I incline to accept the earlier date, but its internal evidence is not clear. It is entitled "A discourse on Danish mounts, forts, and towers." He did nothing to acquire knowledge from any Irish source, but consulted foreign writers, like Johannes Cypræus and Olaus Wormius. The grandson of the latter writer immediately refuted the Danish theory, pointing out the absence of structures like the Irish forts and towers in Denmark. But as so usual, even yet, Irish writers ignored the refutation and kept up the parrot phrase of the Danish

origin of Irish remains. Molyneux regarded the three recesses in New Grange as dedicated to Odin, Thor, and Friga and the Irish word for round tower (cloigtheach) as the "German-Saxon word clugga." He gives the earliest view of Downpatrick mote, a plan of Newgrange, and views of urns and other objects. His closing lines are amusingly dogmatic. He was the first writer to lay down a "closed" or "final" theory on the forts of Ireland—"The mounts, the forts and towers all owing to the Danes; lasting memorials for the time to come of that nation having this country in possession."

The other work, *Louthiana*, was only Irish in its subject, its author, Thomas Wright, was of Durham, his book was published in London, and the engraver was a Frenchman. Some curious points are apparent: it is wrongly dated 1748, while quoting Molyneux (1755): there were over 140 subscribers, and Wright dedicated it to Lord Limerick, who, he states, showed him kindness and hospitality at Dundalk. In the second edition he dedicates it to the Lord Lieutenant, absurdly letting the old preface remain under the new dedication. His drawings and plans of the tumuli, forts, and motes are of the greatest interest, and are very delicately engraved. He was overawed by the Danish theory, but ventured to regard the round towers as steeples or penitential towers, rather than watch towers, because many were in low ground. He first, I think, applied Hebrew derivations to Irish names. He derives Balrichan from *rachau* and cairn from *keren nedh* and explains *Carrick* as "an eminence for druidic contemplation," for "the white robed, oak crowned, priests of the cromlech" were about to enter on the scene.¹ Even Smith had derived cromlech from *caerum luath*, and some other savant in designing a seal for Naas equated its name with *nahash*, a serpent.

Contemporary with these writers was a really learned man in Irish literature, whom they might have consulted with much advantage, Charles O Conor of Belnagar; he produced his few published works in 1755 and the succeeding ten years. Even Dr Samuel Johnson went out of his way to approve of O Conor's studies and to indicate the valuable results likely to accrue from a study of "Irish Literature," and desired "to be informed of the revolution of a people so ancient and so illustrious,"² but two years later he expressed his disappointment that so little had been done. It is strange that O Conor had not more influence on the opinionated, so-called "learned," men, who wrote so inaccurately on things Irish, in the *Collectanea* period.

¹ One writer not half a century since, after enthusiastically noting a group of cromlechs, adds: "the place must have been creeping with druids." We recall the Round Towers echoing "the death song of the Druid and the matin of the Monk" in a well known poem.

² Boswell's *Life of Johnson*, Letters 9 April 1755, and 19 May 1777.



Char. O'Conor of Belnagar Esq. M.P.

Age 79.

CHARLES O CONOR OF BELNAGAR

MAC PHERSON'S OSSIAN

In 1762 a bombshell from Scotland burst in the Irish camp. As Dempster, "the saint stealer," had tried once to appropriate all the Irish Saints for Scotland,¹ so now James Mac Pherson tried to deprive Ireland of her mythic heroes and to set up a false history, both in prose and in his forgery of Ossian's poems. Many doubted that the poems were genuine, but the merit of many portions, their soft tenderness and, at times, stately eloquence, won them hosts of admirers, even outside our islands; indeed, their influence is apparent in the addresses of Napoleon to his conquering armies. This helped to spread the false assertions of the author's preface far afield. Mac Pherson was so ignorant of his subject that he brought Cuchullin into the Finn period, placed Tara and Moylena in the north of Ireland, made Finn come to Tara thirty years before he was born, and established the Scottish dynasty in Britain 500 years too soon. Some of his pedigrees give nineteen years for each generation, others sixty years; Balclutha is evidently a late mediaeval castle with towers and windows, as Shakespeare describes Macbeth's fort.² It is most instructive to compare the vague details of the forgeries with the vivid ones of the Red Branch sages (so like the accounts of the Gauls of the same period in the classic writers). If we compare the hazy sentimental "death of Cuchullin," the contrast is abysmal between it and the rugged, but grimly noble, story in the Irish poem, with its weird *tabus* and folk lore, and the fine courage of the tortured hero, strapping himself to the great pillar stone near the loch, and dying, upright before his foes, with the ravens waiting to light on his head as it sinks in death. A Dublin edition of Mac Pherson was published in 1768, and the work was criticised and refuted by several Irish scholars, Charles O'Conor being (I think) the earliest in 1766. They swept away the modern Ossian till "he fled rolling himself in his cloud," like his own "Spirit of Loda," and the present Irish have rarely heard of Morar,³ Agandecca, Vinvela and Malvina; of Selma, Balclutha or Crathmocraulo, or of the lays of Temora and Berrathon. In Ireland their chief effect was a revival of interest in the far older, but equally unauthentic, poems of Finn; and the eventual foundation of our Ossianic Society, now long extinct.

¹ *Menologium Sanctorum Scotorum*. He claimed all Scoti as Scots and got the name of "the Saint stealer" (*Hagiokleptes*) in consequence.

² Macbeth was a travelled king, and had "sown" silver to the poor in the streets of Rome, so a "castle" was less improbable in his day.

³ Some later Scottish Antiquaries read the *or ar* of certain epitaphs as "Morar"!.

THE DUBLIN SOCIETY

Little progress marked the next ten years, then, after 1772, a veritable flood of archaeological writings deluged Ireland. The Dublin Society, under the influence of General Charles Vallancey, began to interest itself in the ancient state of Ireland, and from this purely scientific society resulted the least scientific movement of Irish archaeology. "The Committee of Antiquarians," as it was called, worked at first on very rational lines. It endeavoured to get into touch with both foreign and Irish-speaking antiquaries by advertizing in certain French, Italian, and Spanish papers. It unearthed and copied the *Book of Lecan* and other manuscripts in Paris. It had, however, apparent seeds of failure from the first. The long imposing list of peers and bishops, as usual, included few useful members, those on the committee had to pay three guineas yearly, and the two secretaries, General Charles Vallancey¹ and Dr Edward Ledwich, were violently opposed to each other. When Vallancey published his essay, rendering the Carthaginian *Soliloquy of Hanno* into Irish, one loses hope. The committee began to meet on 16 May 1772, but, after 24 February 1774, the carefully written minutes are unsigned, letters and rough drafts are pasted into the book, and before the year ended no further records are entered.² The Committee in Paris does not appear to have helped in any great degree. The main result is that most curious set of proceedings, the *Collectanea de rebus Hibernicis*. This is largely a monument to the zeal and ill-regulated erudition of Vallancey;³ we nowadays can hardly imagine the dictatorship exercised by him down to 1812: his theories got ever more and more astonishing, and, by the time of his death, Irish archaeology had become a by-word outside of our island. I must return to the work of his school a little later.

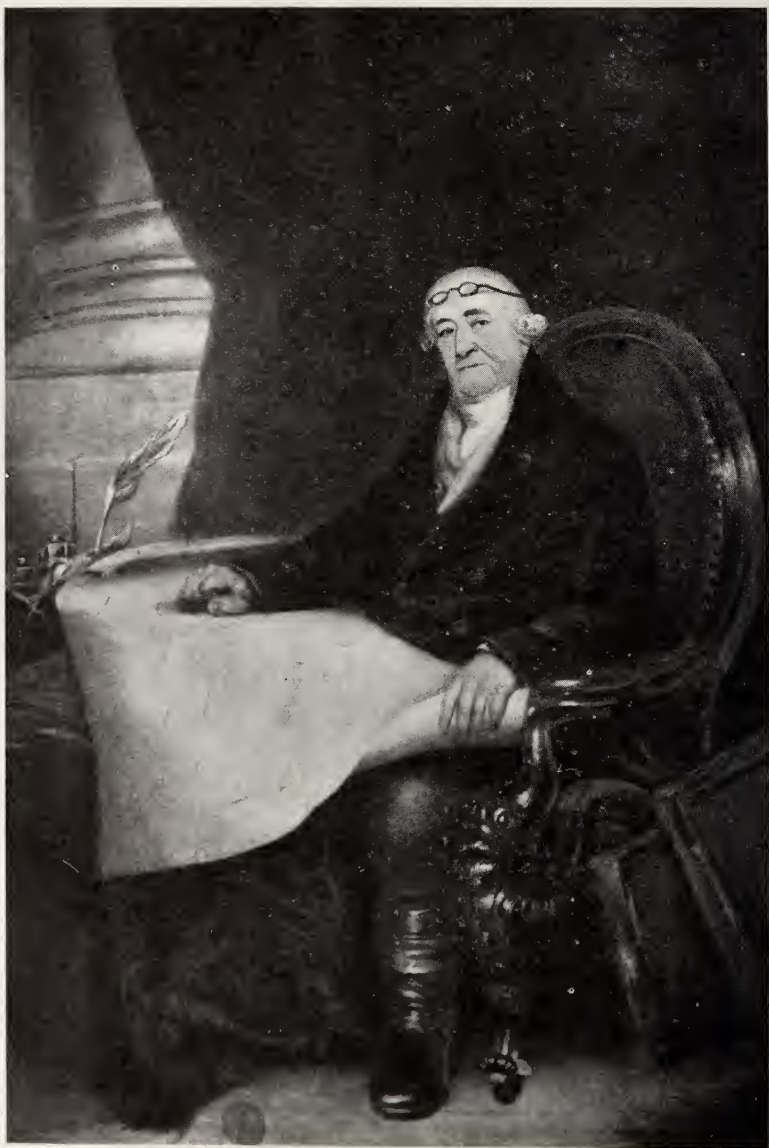
THE ROYAL IRISH ACADEMY

"The fountains of the great deep were broken up" and the country flooded with absurdity at the very time that the institution took place of the first really helpful organized force in scientific

¹ I must thank the kindness of Lady Ardilaun and Dr H. F. Berry for permission to use the photograph of General Vallancey's portrait.

² Its minute book in the R. I. Acad., 24, E.7.

³ Few men have suffered so much gross flattery and cruel abuse as did this learned, honorable, but injudicious man. For example, "Major Vallancey, a gentleman whose acquaintance alone is worth a journey to Ireland" (*Phil. Survey of the S. of Ireland*, 1787), and "Vallancey's literary charlatanism" (Ledwich); several parodies on him have been published. One is quoted in our *Journal*, vol. xxiv, p. 198, from *Anthologia Hibernica*, 1794.



CHARLES VALLANCEY

archaeology—the Royal Irish Academy. It arose from an obscure association, founded 1782, which thrived so marvellously and acquired so many leading persons among its members that it was soon incorporated under Royal Charter, by George III, on 28 January 1786. Its work on archaeology was at first largely forestalled by the *Collectanea*, but was sufficiently varied. As “Polite Literature” was not then combined with “Antiquities” in its sections, we need not stop to contemplate the “Irregular Ode to the Moon” and other literary marvels printed in its early *Transactions*, but will turn to our own subjects. Down to 1800 it published papers on the Mount Callan Ogham stone, the mote-castle of Ardnurcher, the church and round belfry of Killossy, a tumulus and cist in County Kildare, a monument at Lusk, County Dublin, Ptolemy’s map, gold ornaments, bronze trumpets, sepulchral urns, and coins. The subjects differ little from those studied by it at present, but the methods were very different, exhibiting far greater ingenuity and imagination, and far less painstaking and caution. Its subsequent noble work for Irish literature and antiquities lies outside the scope of this address.

THE VALLANCEY SCHOOL

Meanwhile the Vallancey school had covered itself with the ridicule both of the scholar and of the man in the street. Men like Harris, Smith, and O’Conor afforded little opportunity to the scoffer; some were too skilled in native literature, all were too sensible, to fall an easy prey to the wilder forms of theory. Now, however, three opposed schools were in the field, all violent and frequently imprudent: first the native scholar, jealous for the credit of Ireland and endeavouring to exalt her past till he discredited the cause he most desired to serve: then the Vallancey school, “too learned to be intelligible.” Both of these agreed in attributing to the early Irish a high culture, comparable with that of the Mediterranean civilizations. The third, named after Ledwich, has been called “revolutionary” and “reactionary,” but it was really the legitimate child of the older school of Petty, Molyneux, and Wright, carrying their views to extremes and denying to Ireland even the rudiments of civilization. These warring schools detested, abused, and ridiculed each other, and called in the outer world to judge between them—it came, it saw all the weak points in the three, found them exquisitely amusing, and ridiculed them impartially.

In such a case, I believe, modern antiquaries would shrink away to try and discover what everyone but themselves found so absurd in their theories—the older antiquary had no such doubts as to his own competency. His portrait usually shows self-confidence and

rock-like immobility ; he sits in dignity in his chair, at a table covered with learned, if irrelevant, books, delivering oracles on Irish affairs from his inner consciousness, as the Danish Ota delivered her oracles from the altar of Clonmacnois. You cannot reason with or confute an inspired, omniscient antiquary. Who nowadays would dare to adorn any work (still less such a superficial work as *The Compleat Irish Traveller* of 1785) with a frontispiece showing the author giving his book to Futurity to preserve it from the devastation of Time ? Thackeray must have been near the truth in saying that the authors of that century are "conscious that they are speaking to whole generations who are listening."

First of the discoveries elucidated by the new learning was that of the Ogham stone of Mount Callan in Co. Clare. I myself regard it as an innocent scholastic freak of the Mac Brodies, a bardic family living close to its site, between 1650 and 1720. It was found by John Lloyd or Theophilus O Flanagan about 1778, and the latter, though confessedly ignorant of old Irish epigraphy, settled the whole question to the satisfaction of himself and his hearers. He read it forward and backward, right side up and wrong side up, he changed the value of two letters and tortured it till it said anything he wanted. He thus got five readings out of a single line :

"Beneath this stone lies Conaf (Conan) the fierce and swift footed.

"Obscure not the remains of Conaf the fierce and swift footed.

"Long may he lie at his ease on the brink of this lake beneath
this hieroglyphic, darling of the sacred.

"Long may he lie at his ease on the brink of this lake who never
saw his faithful clan depressed.

"Hail with reverential sorrow the drooping heath around his
lamentable tomb."

Such was archaeology then. This was closely emulated in absurdity by the "Phoenician inscription" on Tory Hill, Wexford (also given in *Collectanea*), where the name of a stone cutter, "E. Conic, 1731" (or 37 or 39), was read upside down as BELI DINOCE "to Baal Dionysus." These may be regarded as the low water mark of Irish archaeology, unless that proud position be better claimed for Henry O'Brien's essays, half a century later.

Yet no one can deny that these unbalanced theories helped to bring about untold good. The one thing absolutely uncreative is indifference, and the assertion and controversies first raised interest in the long neglected Ogmic inscriptions.

The *Collectanea* contains many articles far above contempt, but others, in an increasing proportion, are an orgy of unbalanced imaginations. "Col Vallancey, whose penetration nothing can

escape," as he printed, in his own *Collectanea*, from an admirer's fulsome letter, plunged into philology and other subjects of which he had not mastered the least rudiments. Philology is even yet a dangerous morass for an antiquary to get mired in, and in those days its surface was covered by a dense fog. Vallancey won his spurs by taking and reducing to modern Irish the corrupt text of Plautus; this, even when written, was probably related to correct Punic as Shakespeare's "French" and his "Callinocustorami" (*Chailín óig an stiúir thú mí?*)¹ are related to "French of Paris" and correct Gaelic. It is marvellous that Semitic scholars can restore it to intelligible Phœnician at all. Vallancey set all right almost at first glance and thenceforth (even to this day in the minds of some old-fashioned persons) the Phœnician origin of Irish was supposed to be established. Not content, he sought new worlds to conquer, and soon he and his school had proved Irish to be identical with Sanscrit, Greek, Hebrew, Persian, Arabic, Chinese, and Japanese! In field archaeology they were as dogmatic and as uncritical—they saw in early forts and mediæval structures Arkite, Nanie, and Druidical temples.² The force of imagination could not further go when ornaments were discussed—early Bronze Age objects, Christian shrines and 16th century metal work, with our 9th and 10th century high crosses, were druidical. William Beauford evolved an alphabetic system from the chevron sand spirals of New Grange; Governor Pownall declared them to be "partly Cadmean and partly Egyptian." One sign was read *Midhr* which proved the vault to be a shrine of Mithra. This was reversed and read *Karhtim*, and its exponent discoursed learnedly of "the seven *babhuns*;" while Vallancey regarded the spirals as Ogham, reading *Angus*, an arch druid, or *Angheim*, "the holy ones." However, little was at stake, as (we are told) Ogmic letters and Egyptian ones are identical. From bad sketches of the Castledermot cross the shadows of the figures were supposed to be "Bobeloth inscriptions." It was the same in every other subject. Vallancey regarded Staigue Fort as an amphitheatre for games, the *Reis*, or Irish rajahs, sitting under canopies on the wall and the "bottleholders" retiring into its cells to consult on points of the game. Of course, every place-name with Beal or Bally marked a "temple of Baal,"³ Priapus, or Phallus," the *Clogadh* or Round Tower was *Tlachgo* and a temple of Cybele or Vesta. The

¹ Henry V, iv, 4: "Calen oc ustore" in an old collection of tunes temp. Eliz. This is usually rendered *Chailín óig a stóir*: the interpretation in the text, which explains the otherwise unexplained final *mí*, is due to Dr Bergin.

² I incline myself to the heresy that some apparent forts were places for religious rites if not temples.

³ So Baltinglas is "the fire of Baal's mysteries"; Baltimore, "the great house of Baal"; Askeaton, "the fall of the hundred fires of Baal."

cupped fibulae were for pouring libations to the sun and moon ; the reliquary of the Cavenaghs was a druidical implement for calling down the sacred fire ; the lunulae were that type of collar which tightened on the neck of a judge when he gave an unjust sentence.¹ In architecture these antiquaries could write of " Abbeys, nodding their venerable heads," and hermits, templars and " good old Abbots ;" but they did not learn enough to keep from calling pointed arches and Tudor inscriptions " Saxon,"² prehistoric trilithons " Tuscan," a Gothic cloister " Corinthian," or cut sandstone pillars " polished marble." I wish I had time to give many of their place-names ; let it suffice, in addition to those cited in the previous note, that Kilkenny was *Coil ken uí*, " the wood at the hill on the water ;" Lough Gur was "*Geber*, a fire worshipper," and the Nore the Syriac *Nahr*, while Slieve Bloom (Bladhma) was *Beal di mai*, " the mount of the necromancy of Baal," and Cabra was a shrine of the Cabiri—since Fluellyn equated " Macedon " and " Monmouth " no worse philology afflicted mankind.

In history inaccuracy was chronic. Ollamh Fodhla was " Conor mac Nesem and Fedlimidh the lawgiver " in A.D. 174 ; Niall " of the nine hostages " became " of the nine towers," because he built *three* on which rested a palace 300 feet square. St Patrick was " canonized for having illustrated the Trinity by a shamrock," and " O'Brien Boromhe overwhelmed and levelled the Thuatha d'ha Denan with all the artillery of their magic."³

Some of these wild statements, when the author condescended to give any authority, are alleged to be taken from " Irish Historians."⁴ If the writer was a church official he too often exhibited a minimum of knowledge and a maximum of prejudice, even in non-polemical matters.⁵ To this day we have not quite levelled the mountains of detraction heaped on Irish archaeology for its wilful inaccuracy and absurdity under Vallancey and his followers.

¹ *Philosophical Survey of the South of Ireland*, 1787, p. 474.

² An inscription in " Saxon " letters, 1576 (*Tour through Ireland*, Dublin, 1740, p. 175). Quin Abbey has " a Corinthian cloister."

³ *The Stranger in Ireland*, John Carr, p. 33, p. 37. The author has confused Brian with his ancient namesake among the divine leaders of the Tuatha Dé Danann. The *Philosophical Survey* says that the *Teagasg* was written to instruct Brian Boromhe.

⁴ As an example of the methods of these antiquaries in using authorities, D'Alton cites Miss Beaufort to prove that the *Psalter of Cashel* says that the Round Towers were used to preserve the sacred fire : she relies on a Parochial Survey and this on a little history of no authority. The matter cannot be traced behind the latter.

⁵ A characteristic specimen may be seen in a work of Thomas Campbell, LL.D., Chancellor of Clogher in 1781.

THE LEDWICH SCHOOL

The recrudescence of the old Danish school found its leader in Dr Edward Ledwich. Free from many of the absurdities of his rivals, he erred in ferocious prejudice and, some think, in dishonesty ; at least he was blind to everything that did not support his anti-Irish theories. His methods were simple, very simple : he rejected all early Irish literature and all statements that favoured Irish civilization, attributing all architectural remains, ornaments and weapons to the Danes. He is spoken of as an originator of these views, but he took them all from Molyneux, his only original contributions being bitterness and absurd mistakes. His pretentious frontispiece shows a prim girl raising a half clad lady from a box tomb in St John's Abbey, Kilkenny—"Antiquity in her researches discovers the genius of ancient times"—he, at least, did not share in the discovery. His methods were very bad indeed ; He drew, or procured, an imaginary sketch of Dun Aenghusa, with churches, crosses, and monks to prove that the great fortress was a *mandra* or monastic enclosure. He deliberately asserts that a long series of writers from Giraldus to Molyneux regarded the Round Towers as Danish, while Giraldus asserted the reverse and the theory only appeared very feebly in the generation before Dr Molyneux. He misdescribes the carving of the bell ringer at Glendalough as a young man commuting a purse for penance, evidently that he may indulge in a polemical sneer at the practice.

His "reasoning" is too often a *non sequitur*. The modern Spanish language is not Irish, *therefore* the legend of the Spanish settlement in Ireland is false ; Irish is like the Erse of Scotland, *therefore* the Irish are a mere colony from that country. Many more such statements are made.

I will only give one more sample of his methods for its exquisite absurdity. The cross of King Flann (about A.D. 900) has a carving of the Last Judgment showing, as usual, Our Lord, holding two sceptres ; the angel with the trumpet and, to his left, the bestial form of Satan with three lost souls. Ledwich¹ dates it about 1460, and describes it as St Kieran with the hammer and mallet and three men and a dancing dog rejoicing at the completion of Dean Odo's church !

Ledwich published two editions of his work, in 1790 and 1802, and gave a long exposition of his theories in the otherwise valuable posthumous work of Francis Grose in 1791-95. His attacks on Ireland naturally generated great bitterness and, even worse, caused a natural, but equally exaggerated, reaction. "Exaggerating things

¹ *Antiquities of Ireland*, pp. 75-76.

that never happened," many enthusiasts brought contempt on the true claims of Ireland. They wrote of the "architectonical magnificence of Emania," the carved effigies of the pagan kings at Rathcroghan, and of such glories of Tara that the hapless persons, who went to see these and found only grassy mounds and a couple of small pillars, came away saying in their haste that all Irish antiquaries were liars.

The roots of this bitter and foolish controversy took long to kill, if indeed every fibre is now dead. It reacted against the sober truth-seeking school of Petrie and O Donovan, and even I have been abused for my contempt for the ancient glories of Ireland because I denied things that never existed, nor were even recorded till Ledwich stirred up and brought the stinging swarm of pseudo-antiquaries about himself.

NINETEENTH CENTURY

Though I must tell the residue of my story far more briefly, we are now past the worst period of archaeology. Strange to say, all these absurd writers cleared the air, and a period of surveys, publication of ancient books and later records, critical histories and scientific archaeology sprang rapidly into being. Once these set in, every candid enquirer saw that truth lay neither with Vallancey nor with Ledwich.

The Record publications began in 1810 with the rolls of the great confiscations of the 17th century; in 1812 the *Liber Munerum* was commenced;¹ in 1828 the *Irish Chancery Rolls*. In 1828 a worthy descendant of Charles O Conor, his grandson and namesake, published the *Rerum Hibernicarum Scriptores Veteres*, five² of our chief books of Irish Annals. Henceforth the world could see and test our ancient sources.³ The opening of the century in 1802 saw the inception of the *Statistical Survey* and, about 1814, the *Parochial Survey* was begun. One mistake of Rev. Charles O Conor, revived the moribund theory that the Round Towers were for anchorites and penitents to dwell in. He found a statement that "Cosgrach, the anchorite, called *truaghán* (the meagre), of Inisceltra, and Scandal of Tigh Telle (Tihilly) died. He rendered it "Cosgrach from whom is called the anchorite's

¹ It was, however, only published in 1852.

² *Tighernach, Inisfallen, Boyle, Four Masters* and *Ulster*.

³ Strange to say, in 1822, at this very turning point, another O Connor, self-styled "Chief of his Nation," attempted to foist the mendacious "Chronicles of Eri . . . translated from the original MSS. in the Phœnician" on a public now too intelligent for such a clumsy fiction to succeed.

tower" (*turaghán*),¹ while others added "from whom the anchorite's *turaghán* is called the *scandal* of Tigh telle." I will not defend these mistranslations, or the absurdities rather of form than of matter in the surveys, where, for example, we find a list of clergymen under the heading "Natural curiosities"!² But even the mistakes of men of good intent should be forgiven.

Ten years later, in 1838, a most important factor in the scientific study of our antiquities came into being, the great Ordnance Survey and its *Letters*. It enabled men like John O Donovan and Eugene O Curry to visit and record antiquities, comparing them with our early records, in nearly every part of Ireland.

The one published volume describes the Grianan of Ailech, the more important that the fort was afterwards so largely rebuilt. The noble work of Petrie on Tara is, however, so closely connected with the Survey that we can add the last name, greatest of the great triad of workers, to its credit.

THE SOUTH MUNSTER SCHOOL

A survey, less methodical and far less known, but of high importance, was done unofficially in the south-west of Ireland. It is called rather contemptuously "The South Munster School," but is really of no little importance for prehistoric remains, recording many which have been destroyed, and covering a district unworked by the antiquaries of the greater Survey. The principal worker, John Windele, of Cork, with Richard Hitchcock, W. Abell and others, sought for Ogham stones and recorded other remains in Cork, southern Kerry, Limerick and even Clare.

Petrie, strange to say, let himself be dominated by prejudice against these workers, and attacked Windele; unfortunately his candid and courteous retraction of his denial of the existence of Ogham inscriptions and of his reflections on Windele is less known. Windele discovered the important group of forts and huts at Fahan, afterwards fully described by Professor Macalister; George Du Noyer (I believe quite inadvertently) deprived him of the credit and published the first comparatively full account. Windele was rather slack in re-writing his field notes and seems to have been hindered in publication by some hostile force. His papers in the *Ulster Journal of Archaeology*, 1853-60, are little known, so that his chief paper, on the fort of Caherconree, was nearly forgotten, and, even in 1890, Professor Rhys (whose loss we so recently deplored) was misled by O Donovan's inaccurate statement into saying that the fort did not exist.

Windele's manuscript notes are more often used than acknow-

¹ *Rer. Hib. scrip.*, vol. iii, p. 406.

² Vol. iii, *Parochial Survey—Kilcorney Parish*.

ledged by later antiquaries, but they are full of interest, and he should always be conceded a high place among our field workers, despite his retiring, unambitious disposition.

STUDY OF OGMIC INSCRIPTIONS

The hot discussion on the Ogham stone of Mount Callan raised considerable temporary interest in the subject, but in the main rather discouraged scholars in the pursuit of a study tainted by forgery (if not of the monument, at least of its literary companion)¹ and yielding such fanciful results. Lord Lansdowne's agent, Pelham, in the *Collectanea* of 1804, pointed out the abundance of Ogmic inscriptions in Corcaguiny, Co. Kerry, and illustrated several of the phalli, as he called the pillars. Nothing was done till Windele and his school began their explorations about 1830, and the Ardmore monument stands out in the first and eventually successful attempt to put the reading of these curious waifs of an unrecorded past on a sound basis.

E. Fitzgerald, of Youghal (who, under its name *Ochill*, published several interesting guides to the Valley of the Blackwater), found a long stone in the gable of St Declan's oratory at Ardmore marked by well cut scores. By a tour de force, for only one side was visible, he read these as "Golangi bigesg . . . Gugudec canmbar," being in fact "Dolati Bigoesgobi. Lugudeccus maqi" (mucoi Netasegamonas), "of Luguidh son of the descendant of Nia Segamon (an early Munster King assigned to about a century before our era): of Dolat the rural Bishop." Local antiquaries turned the Bishop into "fishing by spears" or "contracted sickness in water." *Maqi* was translated "horseman" and "in lordship." When the stone was taken out it soon refuted a favourite rendering "Gol (Dol) the renowned sorcerer, Gog (Gugu) the distinguished died," and the mistakes about the "fishing" and "grave sacredness" vanished.

The early system bred many errors—you copied the scores (omitting or repeating some and never revising) you transliterated, broke the result into syllables, found the nearest modern Irish words to the fragments, and lo! it was "translated out of honesty into English." The ideas that these laconic, simple epitaphs (usually mere personal names) contained vast mysteries slowly died, but the "cryptic theories" were held down to our time, even by such a scholar as Bishop Graves. At last careful copies, better linguistic knowledge (aided by "the blessed word *maqi*," which kept many epitaphs from being inverted, like the "Cago mage Cafu magi Of,"

¹ The interpolated account in some late copies of *The Battle of Gabhra*.

really a reversed "m(u)coi Netasegamonas," cleared away the errors, and "plucked the heart out of the mystery," so little mysterious after all.

STUDY OF THE TOWERS AND CHURCHES

The unanswered question of the round towers had lurked behind all Irish research, a haunting spectre. Theories regarding them as Danish towers or church towers of the 9th or 10th century had first held the field, but were so little based on historical, architectural, or archaeological science that the position was liable to be rushed by assailants holding fire worshipper and phallic theories. The Royal Irish Academy, in 1833, offered a gold medal and a prize of £50 for the best essay on the subject and two competitors, Henry O'Brien and George Petrie, responded. The former is a most interesting personality, outside of his archaeology. Personally vain, opinionated, and shallow, with a large, ill-digested mass of ideas about Hindoo mythology and no knowledge of architecture, he was at the mercy of a most vivid imagination; with no little cleverness, he was absolutely illogical in most of his views. He fell under the fatal fascination of the work of a certain Dr Joachim Villaneuva,¹ published in Dublin, two years before and (without any original research save to add a few wild mistakes and assertions) hastened to translate it from the Latin and to publish it. It was called *Phoenician Ireland*.² Villaneuva appears as a true Vallanceyan and, a generation earlier, might have succeeded to the editorship of the *Collectanea* and the mantle of its prophet. Let it suffice as a specimen of this little known book that, as improved by O'Brien, who boastfully claims to be the first to discover that the shrine of St Lachtin's arm (made about 1130) was the actual "silver hand" of the god Nuada, or as he prefers, "Nuagha" Argiodhlamh, and its late Irish inscription was "Phoenician," it is a curious aberration worthy only of an antiquary of 1790.³ O'Brien's better known work tempts one to imagine (if without foundation) that he attempted to turn the learned world

¹ Joachim Lorenzo Villaneuva: *Ibernia Phoenicea, seu Phoenicum in Ibernia incolatus, ex ejus priscarum coloniarum nominibus et earum idolatrico cultu demonstratio*, Dublin, 1831. It is amazing to find that the Royal Irish Academy and its president subscribed for 10 copies each and Bishop Brinkley of Cloyne for as many more.

² Puzzled the antiquaries of all countries to develop "until I had the good fortune to pierce the cloud" (*Phoenician Ireland*, preface), "the individual who had revived so many truths immersed beneath the rubbish of 3,000 years . . . his researches did not apply alone to *Ireland*, but took in the scope of the *whole ancient world*" (*ibid.*). The self-praise of the "Round Towers" is more accessible and equally vain-glorious.

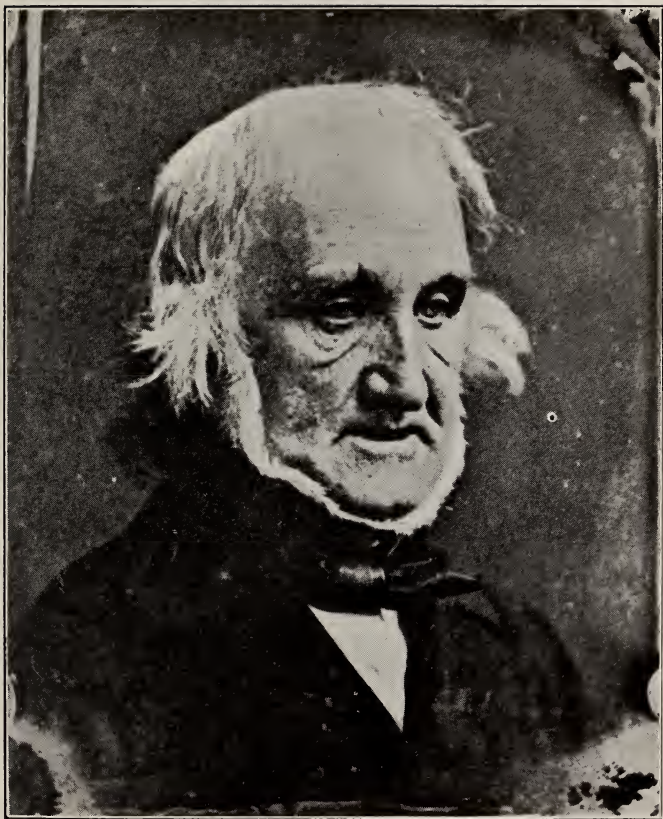
³ It was dedicated to the Marquis of Thomond: where could the author "find another name so *intimately* interwoven with her (*Iran's*) *halcyon* splendors as that of the *benign patriarch* of the house of Thomond?"

and the Academy into ridicule by an elaborate satire on Vallancey's school, but he seems to have taken his work not only as a serious essay but as the final word on the subject. It is called "The Round Towers of Ireland, or the Mysteries of Freemasonry, of Sabaism, and of Buddhism Unveiled," 1834. Its flippant and yet bombastic style and his boast that he has penetrated the mystery hidden from the learned of all civilizations, ancient and modern, are more suitable for "Ancient Pistol" than for a scholar, but even the matter in the book falls far short of the assurance of the dedication. It is inscribed to the Learned of Europe, the Heads of the Universities, the Teachers of Religion, the Alibenic Order of Freemasons, the Royal Society, the Asiatic Society, the Society of Antiquaries, the Editors of *Archæologia Scotica*, the Society for the Diffusion of Useful Knowledge, the Society for the Propagation of the Gospel, and the Court of the Honorable East India Company. His lack of qualification for research appears in every subject, but he is strong in assertion. Ireland was the birthplace of Apollo and the favourite haunt of him, Latona Boreas, and the chief Hindoo Gods. The dry stone fort of Cathair Geal, "the Temple of Brightness," is a Round Tower; the late Gothic chancel (1189) of Knockmoy, with its later "frescoes," is a prehistoric Buddhist Temple and paintings; Cormac, Bishop of Cashel (in 900), is placed in the 5th century; Buddha is stated to have been crucified, and so all Christian representations of the cross down to the late 14th century crucifixes, are Buddhist.¹ The work was attacked (as was natural), but with unworthy bitterness and offensiveness; one writer translated the degree "B.A." (on which and the title *Esquire* O'Brien was rather too insistent) as "Big Ass," and described the book as indecent, blasphemous, wretched trash.² It is wonderful that this grotesque book should have found imitators and admirers, and have been even republished; but no architect, antiquary, or historian of the least standing has ventured to say a word in its defence since the time of its publication.

George Petrie was a man of a very different type, and, though many of his conclusions may be traversed (especially as to his tendency to antedate buildings and to neglect the study of the Romanesque style in other countries), his methods were scientific and logical, not merely wild conjectures based at best on irrelevant analogies. He

¹ "The Buddhists of Persia expelled by the intolerance of the Brahmins and the persecution of the rajahs had fled to our genial shores" (*Phœnician Ireland*, preface vi).

² *Dublin Penny Journal*, 1833-4, vol. ii, p. 362; vol. iii, p. 410. This is attributed to Petrie, but he had (as appears in the preface) given up the editorship; the new editor, P. D. Hardy, M.R.I.A., seems to accept the responsibility, and apologises, but only for the bad taste of the "Big Ass" note.



GEORGE PETRIE
(From a Daguerreotype)

had the advantage of being helped by a great and original scholar, John O Donovan, who, in the middle fields of Irish Literature, possessed an encyclopaedic knowledge, erring, like Petrie, in confining his horizon too much to Ireland. His (Petrie's) essay naturally won the prize offered by the Academy and has since been the inspirer of the scientific movement in Irish Archaeology. Petrie, unlike Vallancey, gained no unshaken realm; he was a "High King with opposition." His most formidable opponent was Sir William Betham—formidable rather from honest conviction and from his official position as Ulster King of Arms than from his research or exact methods. Betham's more ambitious works are now rarely glanced into, and to most antiquaries are unknown. His chief work, *Etruria Celtica* (1842), is full of the strangest assertions. He regarded a lamp ring as a mariner's compass, the Etruscan inscription, with its personal names, being read as Irish, and translated:—"In a night voyage out or home in—sailing happily always in clear weather is known the course of going."¹ As a pendant he rendered the ancient ritual "Iguvine (Eugubine) Tablets" as the log of an Etruscan explorer sailing to Carnsore and the Tuscar Rock. Of his philology let these suffice:—Prometheus, *bro* very *ma* good *te* god; and Neptune, *naebh ton*, "ship of the waves." He laid up a record of his own insulting and unfounded attacks on Petrie and O Donovan by printing his letters and lodging them in our libraries. Time has long since given a crushing verdict in favour of the men he strove to refute, and, save some of his papers on Christian antiquities and the fact that he was an earnest worker for Irish archaeology, he has himself been nearly forgotten by antiquaries.

So large is the subject that I can only allude to the advance of scientific archaeology after 1850. It had won the battle and the fanciful schools could no longer hinder its progress. The epoch-making edition of the *Annals of the Four Masters* dates in 1851. Then follow the works of Sir Samuel Ferguson, Sir William Wilde, Richard Rolt Brash, the antiquarian Bishops Graves and Reeves; Getty and Atkinson; Fathers Barry and Shearman; Rev. James Graves (the father of our Society) and his colleague, John G. A. Prim, and (not to multiply the names of the workers and local historians and antiquaries well worthy of remembrance) Miss Margaret Stokes and Lord Dunraven. All worked, whole hearted, for Irish archaeology and "their works praise them in the gates" to this day.

¹ *Etruria Celtica*, vol. ii, p. 269. Dennis (*Cities and Cemeteries of Etruria*, ed. 1893, vol. ii, p. 105) gives the remarks of an Italian antiquary on Betham's theories.

THE KILKENNY SOCIETY.

We can claim, without self-flattery, that our Society is universally allowed to have been a mighty factor in scientific work on Irish antiquities. For long it stood almost alone. The Irish Academy then held aloof (as an eminent secretary stated to me some twenty years since) from "making its volumes an arsenal of facts," which (as it happens) is the first need of modern archaeology: theories are secondary, and the Academy has since done its duty most fully to field archaeology. Our *Journal*, by its less formal construction, lends itself better than the volumes of the Royal Irish Academy for discussion and for the recording of lesser discoveries and elucidations, insufficient to afford matter for regular papers.

We were founded at Kilkenny in 1849, and at first consisted of 140 persons. We commenced at once working in nearly every field of ancient remains, folk-lore and ethnology and, even from the first, instead of comparing these with Etruria, Phœnicia, and India, made cautious comparisons with the antiquities of France, Germany, and Denmark, studying the works of sound foreign antiquaries like Worsaae. We spread (as our titles show ¹) from Kilkenny, over the south-east of Ireland, and then over its whole extent. When, on the death of our first secretary, we settled in Dublin we became a truly national society. New members and new surroundings enabled the younger men to bring forward, with increasing boldness, new methods and new views often little consonant with the older "orthodoxy." One great triumph may be indicated—we have abolished the "great antiquarian" despot, who knew a little about everything, and posed as an omniscient dictator. With him is passing the rout of "final theories," "closed questions" and "universal theories."² By applying ourselves to learn what is being done on the continent of Europe we have revolutionized our prehistoric archaeology. Before Mr George Coffey's papers on Irish ornament in 1895 very few realised the great age of our metal work. I have known antiquaries to praise "the splendid realism" of Maclise's "Marriage of Eva and Strongbow," where the dead and living Irish of 1170 are bedecked with ornaments nearly as far before our era as the wearers were after its dawn. One prominent Fellow of the Society was able, even in 1899, to publish papers deriving our

¹ "The Kilkenny Archaeological Association," "The Kilkenny and S. E. of Ireland Archaeological Society," "The Royal Historical and Archaeological Association of Ireland," and "The Royal Society of Antiquaries of Ireland."

² About 1897 I was advised by two prominent older members of that period not to publish corrections to my papers or to modify my theories, "it entirely undermines your reputation to do so and no one will know you were wrong." This is a curious tide mark of wrong ideals.

early gold ornaments (dating many centuries before Christ) from coins of about A.D. 300. These too ingenious views are now severely handicapped.

It is not for me to foretell the future of Irish archaeology, but its tendencies are evident. A dislike for sweeping theories, a contempt for maintainers of old theories (merely because they are old or originated in some great worker) and a tendency to follow the oldest advice to students of antiquity—"Remember the days of old; consider the years of many generations; inquire of the former ages and prepare thee to the search—shall they not teach thee?" To one hindrance we still are liable. Some enthusiastic, untrained beginner rediscovers some wild theory in some worthless old book and tries to bring it back into currency with the admiration of others as shallow as himself, and perhaps to publish it in some unwary country journal. Hence we see, sometimes (notably in the matter of place-names) people, who ought to know better, replanting these "hardy perennials" of error, so often rooted up and thrown out. In our country a bad theory (no matter how often refuted) never dies. Scientific antiquaries have too much to do to refute for the tenth or twelfth time these absurdities. We shall never be in a satisfactory position till in archaeology, as in natural science, the man who attempts to revive an exploded error only slays his reputation and deceives no one but himself.

It may be well to voice the thoughts that must arise in most of our minds to-night—anxiety for our country, our science, and our Society. The present terrific crisis may by its violence slay itself sooner than we dare to hope, but it must slay many better things. What may be our place in the new age now in its birth agony? A few things seem certain—State grants, never too liberal, must grow rarer, priceless material must get lost to archaeology and history;¹ men's minds must be unsettled, and research on the continent and communication between the antiquaries of opposing nations must long remain blighted in the wake of the withering tempest. Many a young man, who might have grown to be a prop of our science, may have perished. Yet we are not as those without hope; our dead cannot return and archaeology has lost men, like the illustrious Déchelette, who fell in defence of their country or failed and died tending the wounded and the sick; but a new generation will arise, and those who grew up in the days of the battle of the Marne and the Dunajec must differ widely from us, children of the long Victorian Peace. Even we re-established this Society, from 1888 onward, in

¹ Little could it have been foreseen that, three months after this address was read, our Libraries, Museum, and especially our Record Office would be exposed to the utmost risk of destruction during a week's warfare in Dublin.

disturbed and anxious days for Ireland; and even we knit together many of bitterly opposed views as friends and fellow helpers in a common cause. The long peace, which was no peace, fostered the most fearful war of all the ages, so perhaps, this present evil may establish a more real, enduring, and earnest peace. Perhaps there may be less greed for money and idle pleasures; and those who have passed through the white-hot furnace of reality may work for truth more earnestly and see it more clearly than we. Most hopeful is it to recall that in Ireland our work always advanced, not by State aid and popular applause, but by self-sacrifice: and having no ambition save the objects of our research. These endowments cannot fail if we continue true. Our actual founders were the poor harried monks and priests, who compiled our Annals and Hagiographies in the scorched ruins of their convents; quiet clergy, like Archdall and Graves, Shearman and Barry; neglected, and often unrewarded, scholars, like O Flaherty, O Donovan, O Curry, and Windele; and poor and obscure scribes like the Clerys, the Curtins, and the Bruodins. So we may hope that in the future men, trained to sterner self-sacrifice than we, without seeking for any great fame, still less for any material reward—may work beside us in the fields of Irish archaeology till we fail, and then take the torch from our hands and carry it on into the darkness, farther than we ever dared to hope that the firm ground of archaeology extended.

FINGLAS, COUNTY DUBLIN, VESTRY BOOKS

By WILLIAM COTTER STUBBS, M.A., M.R.I.A., *Fellow*

[Read 29 FEBRUARY 1916]

IN the year 1657 Thomas Richardson, Esq., churchwarden of the parish of Finglas, bestowed on the parish a book for the record of the proceedings of the vestry, and the accounts of the parish. This book is in the custody of the Incumbent in a proper safe, and the records therein continue up to 3 April 1758.

The proceedings of the Easter Vestry, 1657, with which the book commences, are set out at far fuller length than the subsequent meetings, and are of interest as showing how carefully the vestry did their business now over 258 years ago.

The first page begins: "Emanuell, Finglas Parish, 1657. Memorandum that at a publique meeting of the greater number of the Protestant inhabitants of the said parish in the said Parish Church in Finglas the first day of Aprill in the yeare of our Lord and Saviour Jesus Christ, one thousand six hundred and fiftie seaven, was ordered by generall consent as follows":—

They then appointed Thomas Richardson, Esq., and Thomas Springham, gent., both of Finglas, churchwardens for the ensuing year, and ordered them to make, in Easter week 1658, "a faire accompt in writing of all their receipts and disbursements to the use of this parish, according to the statute, which account when first audited as the law requires be forthwith fairly registered or entered in this book."

Four persons were then chosen overseers for the poor of the parish, to account likewise, and two persons were chosen collectors for the poor of the parish.

Two others were chosen "supervisors of the highways within the said parish, and to see that the same be well and sufficiently repaired and amended and cleared of bushes and trees according to law." It was then ordered that £6 be applotted and levied with all possible equality upon the several parishioners, by the constable and churchwardens, to be employed for the erecting and building a sufficient pinfold (pound) of sawed timber in the midst of the Green of Finglas or some other convenient place in the town, for the use and service of the parish, under the supervision of two persons.

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Then follows the account for repairing the church and chancel, of which the following items are of interest:—

(1) Mason for laying the two gutters with hewen stone	-	-	-	-	-	£6	0	0
(2) Plaisterer for repairing the roofs and walls of the body of the church, and new stopping, plaistering and white-washing the same, finding all materials	-	-	-	-	-	10	0	0
(3) Glasier for glazing the windows of the body of the church	-	-	-	-	-	2	2	8
(4) Timber and deal boards for the new pulpit and the great seat for strangers adjoining it, and the seat for the minister's family	-	-	-	-	-	3	5	0
(5) 3 pairs of fair hinges for the pulpit door and the doors of the above mentioned two seats @ 3/- a pair	-	-	-	-	-	0	9	0
(6) 4 holdfasts and a long iron rod to secure the pulpit	-	-	-	-	-	0	3	8
(7) Nails and glew	-	-	-	-	-	0	3	11
(8) Carpenter for closing the gable end of the church and making a door into the gutter, a day's work	-	-	-	-	-	0	2	0
(9) Deal, nails, and hinges for same door	-	-	-	-	-	0	4	2
(10) Carriage of timber from Dublin	-	-	-	-	-	0	5	4
(11) Joiner for a month and two days work on the pulpit and seats @ 1/8 a day	-	-	-	-	-	3	4	0

Total for repairing the body of the church - £25 19 9

At the same time there was expended on the repairs of the chancel the sum of £4 2s. 6d., which included 2/6 paid for the repair of the window on the south side of the chancel, "being all broken again by a great dog locked up in the church by negligence."

At the same time the accounts for making the timber pound were inserted; they amounted to £8 12s. 2d. The wood was procured from Mr. Pooley's yard in Dame Street.

At the same time there was expended £3 6s. 8d. in repairing the little stone bridge in the town of Finglas, as follows:—

11 hogsheads of lime, 16/6; two carts of stone (the rest were found about the place), 1/8; to a carter, for four days and a half with his horse and cart bringing stones, lime and sand, 6/-; labourer, for attending the mason, 1/- a day; mason at 2/- a day.

Then follows in the same handwriting the following (which has been struck out):—

"By the Lord Deputy and councill. Uppon consideration had

of the report of the Committee for the approbation of Ministers dated the nynth day of March instant, to whom it was refered to confer with and examine the ability and fitness of Mr Livingston for the work of the ministry, whereby it appeared they have seen his certificates and testimonials from the Presbitery of Dumblane in Scotland fully approving him as to his guifts and conversation, and that they had also received good satisfaction as to his knowledge, tollerance and experience of a work of grace uppon his own heart, and fore as much as the inhabitants of the parish of Finglas near unto this cittye have by their humble peticion presented unto this Board desired hee might be established amongst them, it is thought fit and ordered that the said Mr James Livingston be and is hereby chosen and appointed minister of the parish of Finglas aforesaid to preach the gospell to the inhabitants there untill further order. Whereof all concerned are to take notice. Dated, Councill Chamber, Dublin, the 11 of March, 1657.

“THOMAS HERBERT, Clerk of ye Councill.

“A true coppie.

“Compared by Thomas Richardson.”

Then follows in different ink and handwriting :—

“At the visitation of the Most Reverend Father in GOD James Archbishop of Dublin held in the Church of Finglas the 21st day of Aprill, 1662, it was thought fit, and so ordered, that the above order be expunged, and of no effect, being derogatory to the ecclesiastical Cannon.

“William Bulkeley, Vic. General.

“William Probys, Reg[ist]rarius.”

At the vestry on Easter Tuesday, 1658, the “younger” churchwarden for the preceding year was reappointed and a second appointed “by the plurality of voyces”; and it was ordered that the chest belonging to the church for the keeping of the utensils thereof be forthwith brought thither by Mr James Settle (in whose hands it then remained), and that the said utensils (being one fair diaper table cloth and long towel and a large communion cup and cover of silver plate and the pulpit quushion [cushion] (which quushion is bestowed on the parish by Mrs Anne Richardson, the wife of Thomas Richardson, Esq.) be kept and preserved in the chest, which is to remain in the minister’s hands, and to have two locks and keys provided for it, whereof one churchwarden to keep one, “and that this book (which is also bestowed in the parish by the said Thomas Richardson) be likewise kept in the said chest.”

The two persons named as overseers and collectors for the poor of the parish were directed to lodge with the churchwardens the

names and places of abode of the truly indigent poor to the end that due provision might be made for their relief, according to law.

The churchwardens were directed to write to Sir James Ware, Knight, for rent due by him.

The church bell, which was cracked and broken, was directed to be taken down and recast.

A parish clerk was appointed : and a weaver appointed sexton, to ring the bell, keep the church clean, and make the graves, and to occupy, as such, the small cabin and garden adjoining the church to the west.

The old bell, which weighed 31 lbs., with the addition of 36 lbs. new bell "mettle" (at 2/- a lb.), was duly recast, and 2/- was paid for a new clapper.

At the same time a howery [hour] glass for the pulpit and a fair new iron branch to hold the same were purchased for 17/-.

In the same year there was paid to the carpenter for a fair new pair of stocks and a lock, the old being altogether decayed and unprofitable, 26/-.

Attached is a memorandum that the payments were properly charged against the parish, except those for the repair of the chancel.

There are no entries for the Easter Vestries in the years 1660 and 1661.

It may here be noted that the minutes in this book, with the exception of those noted already, appear to have been drawn up at the meeting, and signed by the vicar or curate, and the other parishioners present, and therefore did not need the confirmation at the next meeting now usual ; also that several of those present were marksmen, including some of the churchwardens.

In 1662 two persons were chosen sidesmen or Inquisitors for the parish, and provision was made for making "forms for the people to sit upon," and a partition between the body of the church and the place set apart for a school. This is the earliest reference to a school.

At a subsequent meeting in the same year it was ordered that in regard to the age of Alderman Thomas Hooke (who had been appointed a churchwarden at the Easter Vestry), and that he had not as yet continued a year in the parish, another person should be appointed in his place.

Later in the year Alderman Daniel Billings was given leave to build a seat for himself and his family in the church next to Richard Philips' seat, westward.

In that year John Power, Vicar, signed the minutes. The name of Robert Bridges first appears in 1662.

In 1663, when W. Hill, D.D., Minister, first signs, the same persons as before were appointed sidesmen and overseers for the poor.

In 1664 W. Hill, D.D., signs as vicar, and provision was made for the buying of a church bible and a common prayer book.

In 1666 provision was made for the buying of a "beare," levelling the floor of the church, fencing the churchyard, and making convenient gates or turnstiles at the entrances of the churchyard; also for buying two common prayer books.

In 1668 Peter Manbey signs as vicar. He was afterwards Dean of Derry.

In 1670 a lease was made by the proctors and churchwardens and parishioners of "the Mary lands" of the parish, formerly held by Sir James Ware and his son, Sir Robert Ware.

In 1671 provision was made for a railing for the Communion table and buying a chalice.

In 1672 among the church expenses are rushes and "oaths."

Prefacing the proceedings of the vestry in 1672, the following letter from the Rev. John Worth, Chancellor (afterwards Dean) of St Patrick's, is inserted :—

" ST SEPULCHRES,

" 9 April, 1672.

" CAPT. PHILLIPS,

" I desire you to excuse me to the parish for my not coming to Finglas this day to choose churchwardens according to the custom; for since I came from St Andrews (where I was engaged to wait on my Lord Chancellor at the consecration of that church) I find myself indisposed in body, which at present hath detained my not waiting on you: nevertheless if the parish please to pitch upon two, I shall for this time approve of them, that you might not be frustrated in your meeting; and if I was there I should be forced to borrow your eyes to direct me in my choice, I haveing not as yet the happiness to be thoroughly acquainted with my parishioners, but I desire I may not long continue so: In the meantime, dear sir, I assure you, I am your most humble servant.

" J. WORTH."

It may here be remarked that the Chancellor of St Patrick's was Rector of Finglas.

The churchwardens elected on that day entered in the book a receipt from their predecessors for one silver chalice, two pewter flaggons, one diaper table cloth for the communion table, and pulpit cloth and cushion.

In 1673 John Worth first presided.

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Then follow in the book the details of the churchwardens' accounts from 1666 to 1671.

Some particulars of the expenditure may be interesting :—		s.	d.
1666.	bread and wine four several times for the sacrament	8	10
	rushes for the church four several times	-	6 0
	expenses at two visitations	-	10 0
	book of orders and churchwardens oaths	-	3 8
	putting in the presentments twice	-	2 0
	labourer for 2 days, 1/8 : holly and ivy	-	1 0
	a shroud for the child when it was buried	-	1 6
1667.	two common prayer books	-	18 0
	rushes three several times	-	4 6
	washing the table cloth and napkins, and scouring the plate, 1/- ; the suit of John Briglie, £1 0s. 7d. ; a new " beare," 16/8 ; making clean the church on Easter even, 6d.		
1670.	glazing the church and school house, and finding all the stuff, £22 10s. 0d.		
	to the glazier when the " thieves " broke in, 1/9.		
	making clean the church when the roof was taken down, 6d.		
	given in drink to the " glazor," 2/- ; mason and his men, 20 days, to drink, 2/2.		
	Mr Probys, for putting in the presentments	-	0 6
	rushes against Whitsuntide	-	1 0
	Holly and ivy at Christmas	-	1 0

There is given a list of the names of the persons who were assessed in 1671, and the amounts due by them. They include Sir William Flower,¹ Sir John Stephens, Richard Phillips, Major Billingsley, Mr Springham, Robert Bridges, Philip Castleton, Richard Grey, Mr Knowles, Thomas Sprickley, Patrick Segrave, James Spooner, Edward Ellis, John Segrave, Benedict Arthur, John Avery, and Mr Swan.

In the churchwardens' account for 1671 there appear as credits two sums of 6/8 for breaking the ground in the body of the church for the burials of Mr Ellis' wife and of Robert Howells, formerly servant to Sir William Flower.

Among the payments made the same year were the churchwardens' charges at the visitation, 5/- ; swearing them, and the book, 1/10 ; apparitors fees at the visitation, 1/6 ; clerk for drawing

¹ A fine memorial to Sir Wm. Flower, Thomas Flower, Lord Castledurrow, and Viscount Ashbrooke is in the church. See *Journal R. S. A. I.*, 1897, p. 454.

the presentment, 1/-; tolling the bell at Easter, 6/8; turning the "balsters," 7/-; large new oak chest and table, £1 2s. 0d.; labourers, 1/- a day; making the back door to the chancel, 6/8; making the steppe up to the door, 2/-; one yard of green Say for the pulpit quishion, 4/6; making up the same, 7d.; laying the stones in the chancel (73 feet old stones: 200 new stones) at 2d. a foot.

In 1672 6/8 was received for the burial of Randell Cade's wife in the church.

The chalice arranged for in 1671 had not been purchased up to 1677, when the new churchwardens signed a receipt as before. In 1676 there is reference to "one other large plate of silver for the bread."

At the vestry in 1675 6 widows were owned as the poor of the parish, and it was ordered that the north end of Stony Bater leading to Scurgy Leaze be forthwith stopped up: and that there should be immediate provision made for building a gate by the Red Lion in Finglas, and for building or erecting of a spittle or poor house for the poor of the parish, for which £6 was assessed.

From the churchwardens' accounts for 1675 it appears that they had to take proceedings for the sums assessed: the particulars may be of interest:—

To Doctor Loftus for his fee upon a presentment against			
Robert Nixon and others for not paying the above-	s.	d.	
mentioned cess according to their proportions -	19	0	
To Mr Richard Jones for drawing the libell against them in			
the Consistory Court -	6	8	
Paid to him for constitution -	2	0	
To him for his fees as proctor -	3	4	
To him for exhibiting the libell -	1	6	
For an act of the court to him -	1	0	
To Mr Probys for 4 acts of court -	4	0	
To him for production of two witnesses, to prove the union			
of St Margaret's Parish to the Parish of Finglas -	6	0	
Mr Probys for the sentence, 10/- as Registrar.			
Dr Topham's fee for the same as Judge, 20/-.			
(These two fees were remitted on Dean Worth's account).			
To Mr Probys for exhibits of two books of record -	3	0	
To the copy and certificate upon the sentence for the union			
of St Margaret's unto the Parish of Finglas for ever -	3	4	
To the Marshall for his fee thereon -	1	0	
To the Proctor for his fee -	3	4	
To the churchwardens' appearances -	4	6	
To Mr Bulmar the cryar his fee -	2	6	
	£3	1	8

Among the other payments are :—

For carridge of a poor women and child out of town, 6d.; carridge of two poor people out of town, 1/10 ; for 20 trees and for levelling the walk in the churchyard at the south-east end, £1 5s. 0d. ; timber for two gates for the stiles of the churchyard, 15/1.

In the accounts for 1676 6/8 was received for breaking the ground in the church for Col. Bridges ; he had attended the Easter Vestry, 1675, and died on 29 September following. [A very fine monument to him and his family is in the church ; it is copied in vol. v, p. 372, of the *Memorials of the Dead Society's Journal*.]

There is bound into the book a receipt dated June 30, 1677, as follows :—“ Received from Thomas Allington and William Franklin, churchwardens of the Parish of Finglas, in ye County of Dublin, towards the relief of the distressed inhabitants of Northampton¹, in the Kingdom of England, by virtue of his Majesty's Letters Patent, the sum of £6 17s. 7d. by Mr Matthew Grott, Collector.”

At the Easter Vestry, 1678, Philip Barbor signed as vicar.

Although the churchwardens' accounts before this had shown frequent repairs to the church, it appears to have required some more extensive repairs, for in 1678 it is recorded that “ whereas the body of the church is out of repair, there should be one hundred pounds sterling raised for the repair of it, amongst the parishioners, and this to be done partly by way of contributions, and the rest that is not got by benefactions to be assessed on the parish ; ” and the following (apparently the chief parishioners) were elected over-seers of the cess, viz. :—The churchwardens—Mr Richard Gray and Mr William Franklin—Richard Phillips, James Springham, and Robert Ball, Esquires, Alderman Philip Castleton, Edward Swan, Esq., Mr. James Spooner, Mr James Gardner, and Mr Thomas Atkinson.

The sum of £182 was spent on the repairs.

Although the parish had been put to expense in suing Robert Nixon, yet he was appointed in 1679 one of the overseers of highways at the Easter Vestry.

In the same year Robert Stannard (afterwards Archdeacon of Lismore) signs as vicar ; William Flower also signed. To meet the expense of the repairs of the church it was ordered in 1679 that Mr Springham's lease of the church lands (being for the use of the said parish church) be pawned for £60. At this place several baptisms are inserted, years 1660–1662 ; the following are the names :—Charles, Ingram, Jones, Ruddan, Settle, Shepheardbottom, Stars-acre, Taylor, Wilkinson and Wordsworth.

In connexion with the repairs of the church the seats came under consideration, and in 1680 it was ordered that the seats on the south side of the body of the church should be uniform with those

¹ On 20 September 1675, almost the entire of the town had been burnt down.

on the north side, and that these aforementioned seats and the seven which were to be built in the isle, should be made by the direction of the churchwardens ; also that the seats to be built in the west end of the church be made uniform with the rest of the seats.

Roger Moore, of Johnstown, and Abel Ram sign here for the first time : the latter was Lord Mayor in 1684.

In 1681 a cess of four pounds was imposed for the maintenance of a poor child found at Dunbro.

At the Easter Vestry in 1682 Samuel Foley (afterwards Bishop of Down) signs as vicar ; and it was ordered that for the time to come there should be a monthly collection made, and the money put into the poor box ; and that a chest be provided with three locks and keys, to be kept in the house of one of the churchwardens, in which should be put the money collected for the poor, which was to be disposed of by the minister and churchwardens.

At the same time it was ordered that "for the time to come no persons be esteemed as poor of this parish but such as have blew coats and badges given to them by the churchwardens, with the approbation of the minister and parishioners at a vestry, and that all other beggars be reputed as vagabonds ;" also that a decent font of white and black marble be provided (this is preserved, and was in use up to ten years ago) ; that the King's arms be set up over the entrance into the chancel, and that the isles of the church be flagged with broad stones ; also that Dean Synge do enjoy the seat in the body of the church over against the pulpit formerly enjoyed by the Lady Stephens, during his continuance in the parish.

Dean Samuel Synge signs for the first time that year.

In 1683 it was ordered that a churchwarden or sidesman refusing to act should pay 40/- and 10/- respectively.

In 1687 the church plate received by the new churchwardens is put down as one silver chalice and silver plate to cover same, one other silver plate given to the church by the Lady Stephens, and two pewter flagons.

Was the latter silver plate the same as the "other large plate of silver for the bread" first mentioned in 1676 ?

William King, Rector (afterwards Archbishop of Dublin), presided at the vestry in 1687. But before 1687 William King had been in communication with the parish, for there are two letters bound into the book written in 1684 and 1685 recommending (1) a collection in the church for a poor woman to send her to England ; (2) a person to be admitted as one of the poor of the parish. The collection was duly made, amounting to 16/5, for which she endorses her receipt.

In the following year, for the first time, overseers for Artane were appointed.

In 1691 Samuel Foley, D.D., signs as Chancellor of St Patrick's.

In 1693 the lands let to Mr Springham are called the Oeconomie lands.

In 1694 Ezekiel Burridge (afterwards a Prebendary of St Patrick's) presided *Vice Rectoris*; and Thomas Flower, who was appointed churchwarden, attended for the first time. (He was nephew of Sir William Flower and married a daughter of Sir John Temple). In that year an overseer of the highways for the parish of the Ward was first appointed.

In 1695 Dillon Ash, Vicar (afterwards Bishop of Clogher), first signs.

In that year there was expended towards the building of a school, for stones and timber, £11 12s. 3d.; and in the following year it was ordered that the balance in the churchwardens' hands be applied towards the same: towards this building Narcissus Marsh, the Archbishop of Dublin, contributed £5 in 1697.

In 1698 Sir John Hely, Knight (afterwards Chief Justice of the Common Pleas), was one of the churchwardens; in that year John Bridges signs for the first time.

On several occasions a cess was levied for the maintenance of orphans. But in 1699 the parish got rid of this liability for the time being by ordering that £6 be applotted for "the disposing of Mary Fox, a child left on the parish, so that the parish be at no further charge for the same."

In 1699 provision was made for the purchase of a "surplace," Book of Homilies, and a black pall.

Archbishop Narcissus Marsh (who had a country residence at Violet Hill) attended the vestry in October, 1699, and signed the book; also in 1701. There is no entry for 1700.

In 1701 John Linegar signs for the first time.

In 1702 it was ordered that the pound be removed to such a place as the parishioners should think more convenient, and that the hill be levelled and beautified, but not built upon; that Phillip Prosser do pay £10 for the use of the poor, for the said conveniences: and that the new pound be built at his expence: also that the hill be kept open and adorned with trees, and that it be no man's property; it was also to be walled in. The pound was subsequently ordered to be removed to the big green, near Cardiff Castle, and a pound keeper's house was ordered to be built adjoining it.

In 1702 the receipt of the new churchwardens for the church plate refers to two silver flagons, one chalice, one silver patten, and one silver plate.

In the same year an assessment of £10 was ordered for the maintenance of the poor who were sacrilegiously robbed out of the church on 19th October in the night.

In that year Samuel Synge (Dean of Kildare), who had not attended since 1682, signs the book ; he was thenceforth a regular attendant, and always signs in the same place, beside the minister. In the same year there are references to £50 left to the poor of the parish by Captain Flower, and £20 by Sir Richard Bellingham, which were lent out at 8% interest.

In 1703-4 a lease was renewed, and the consideration is "a velvet cushion and surplice as a fine."

In 1705 Sir Richard Bellingham's legacy (fifteen guineas and a half) was ordered to be applied in building a gallery to contain four seats, allotted to four parishioners, who were to pay 10/- each per annum, for the use of the poor, in lieu of interest.

Subsequent entries show that all the pew rents were applied to the use of the poor.

In 1705 £50, by a pound rate, was provided for the repair and beautifying of the church ; this was subsequently reduced to £40. The Hon. Thomas Everard, afterwards a churchwarden, first signs in that year, when he was given liberty to make a seat at the south side of the Communion table, at a rent of 10/-. He died, as appears by the Parish Register in the Record Office, in 1709.

In 1706 (when Archbishop King was present at the vestry) there is a memorandum that the Hon. Lady Fryd. Stephens had left £20 to the poor of the parish, and £40 value of plate to the church.

At a vestry held on 27th June, 1708, the following pieces of plate, belonging to the Church of Finglas, were delivered up by Godfrey Richards, Esq., one of the late churchwardens, to Thomas Everard, Esq., and George Thornton, Esq., present churchwardens, viz. :—

One offering dish	Inscribed "The gift of Lady Fryd. Stephens to the Parish Church of Finglas, 1705," with her crest and arms	weight	61	
One flagon	} Inscribed " <i>Ex dono</i> Thom. Springham, Gent., 1698," both dated 1679-80	36	16	
Another flagon		37		
One chalice	} Inscribed "Calix Parochialis Ecclesiae St Canici de Finglas comitatu Dublin." Hall mark date, 1705	16	9	
Another chalice		15	14	
One server	} Inscribed "The gift of Lady Fryd. Stephens to the Parish Church of Finglas, 1705," with her crest and arms	18	7	
Another server		18	1	
A cover to a chalice	- - - - -	5	3	
Another cover to a chalice	- - - - -	4	16	
		213	6	

Total according to their marks engraved, two hundred and thirteen ounces six pennyweight.

This is the present plate of the parish.

William Bridges first signs in 1710.

In 1712 the number of trees to be planted according to the several Acts of Parliament was apportioned. In the same year there was collected in the parish, by virtue of Letters Patent, £2 18s. 1d. for the inhabitants of Castle Lyons.

In 1715 a plot of ground in the church, adjoining Mr Boyle's vault, was granted to George Thornton, Esq., for a vault. This is the only early reference to the Boyle family, and the only subsequent reference appears in 1777.

The accounts of the churchwardens were examined at vestries held on Ascension day.

Apparently pending the presence of Thomas Parnell, (the Poet, Archdeacon of Clogher), four vestries were adjourned in 1716. He attended on 1 November 1716, and the parochial affairs were fully gone into. Provision was made for the comparison of the new parchment register book with the old register book : for the assestment and mapping of the church property : for the discovering, receiving and securing £50 left to the poor of the parish in 1702 : for applying to the executors and relations of Dame Frydesweed Stephens, deceased, for £80, or a greater sum, to be laid out in the erection of a monument to her in the church pursuant to her will, signified to persons then living, and for which if need be the vicar and churchwardens do prefer a bill in chancery : and for the recovery of the following sums left for the poor of the parish, viz. :—Captain Thomas Flower and his daughter Mary, £50 ; His Grace Narcissus, late Lord Primate, £10 ; Mrs Molyneux £5 ; Mr John Heath, £20 2s. 0d. ; and the Rev. Dillon Ash, £10, and that the interest thereon be visibly and distinctly given every Sunday after morning service to the poor of the parish in money, bread, or otherwise, according to the discretion of the vicar and churchwardens. A table was directed to be set up in some conspicuous place in the church, to contain the names of the benefactors of the parish, and that the words “ the gift of the Reverend Dillon Ash, Vicar of Finglas ” be placed on the top of the organ.

It was further ordered that the sum of £4 be continued to the Rev. Anthony Bury, Curate, in testimony of their respects and to encourage his assiduous labours.

In 1717 John Jephson, Esq., was appointed one of the churchwardens, but later in the year it is stated that by reason of his being one of His Majesty's counsel at law he could not attend to the execution of the office, and another was appointed in his place.

In 1718 it is stated that the minister, curate and several of the parishioners had subscribed certain sums towards building a new isle in the north side of the church, with a library therein for the use

of the parish, to be kept by the curate, and also for erecting a steeple for a ring of bells at the west end of the church, with an entrance through the same by folding doors into the great isle or body of the church—which had been approved of by the Archbishop; it was agreed that the work be carried out and for the more effectual encouragement and better carrying on of the work it was resolved that Benjamin Everard, Esq., should make application to all persons of note, who by themselves or families do now live or at any time theretofore have lived in the parish or being connected therewith; and the minute goes on to set out that in 1717 the building of a library in the south isle was resolved on, and subscribed for, but that a monument sent from London by Mrs Elizabeth Bridges, being at the instance of William Bridges, in her name erected in that isle, the work was hindered: which in a place so fit and commodious would much sooner and with far less expense have been finished than it now can be: so it was resolved that the Rev. Archdeacon Parnell, Minister of the Parish, being then in London, be desired to wait on Mrs E. Bridges, and in the name of the inhabitants to acquaint her of the premises (to be transmitted by Mr Everard), and recommend to her the giving life and encouragement to the work in manner suitable to her piety, generosity and great ability.

The Archdeacon was also asked during his stay in London, to speak or write to James Barry and Nicholas Plunkett, Esquires. Parnell died at Chester in October of that year, on his way to Ireland.

In 1720 it was ordered that the 6 days' labour appointed by Act of Parliament be laid out in and about the town of Finglas.

At this place in the vestry book are inserted many baptisms, marriages and burials for 1664–1684; the following are the surnames:—Allen, Allington, Ammon, Andrews, Ashworth, Ball, Bashford, Binye, Bridges, Browne, Broxon, Brunderhead, Bryan, Buckley, Burnett, Cavanagh, Charles, Claxton, Coursie, Cowdall, Cumerford, Davis, Demaine, Dobson, Downey, Eldrich, Garner, Goodall, Green, Greggham, Harding, Harmond, Harrison, Harvie, Hawkins, Hill, Howells, Howlett, Hussey, Ingram, Johnson, Jones, Lake, Lambert, Leech, Lett, Leyns, Linch, Ludlow, Mannering, Marciel, Masbie, Menard, Meredeth, Molesan, Morrey, Mullan, Newton, Owen, Paris, Philips, Powell, Prosser, Purple, Read, Renals, Rowland, Royle, Rudelan, Settle, Sheapheardbottom, Shelcock, Silcock, Smith, Soloman, Spooner, Sprickley, Starsacre, Tapper, Taylor, Townsend, Treswell, Tucker, Wagstaffe, Walker, Walsh, Weston, Wilkinson, Williams, and Wordsworth.

In 1720 the salary of an organist was fixed at £8, the appointment to be made by the churchwardens. Towards the salary of the organist upwards of £100 was raised, some of which was lent for

interest at 8 per cent. Among the subscribers were Dr Synge, Bishop of Raphoe (afterwards Archbishop of Tuam), a former rector, and Dr Ash, Bishop of Clogher, a former vicar. John Baptist Cuvilere was paid a salary of £2 for keeping the organ in repair.

In 1721 Theophilus Bolton, Chancellor and Vicar (afterwards Archbishop of Cashel), presided.

In 1727 James Stopford (afterwards Bishop of Cloyne) signs as vicar.

In 1729 Matthew Williams was appointed organist at the salary of £8, on condition that two shillings should be stopped thereout for every Sunday that he be absent, and eighteen pence for every holyday, and sixpence for every Sunday afternoon.

In 1735 it was ordered that the parish plate be kept by the churchwardens for six months alternatively.

In 1738 it was agreed that £4 a year be given by the parish to the Rev. Joseph Pratt, Curate, upon account of his reading morning prayers on the week days.

With the exceptions above noted the records of the vestries from 1720 onwards deal only with the appointments of churchwardens, sidesmen, and overseers of the highways ; in and from 1728, however, the appointments of the latter were made at vestries held in the end of September or the beginning of October ; the minutes also deal with the building or transfer of seats in the church. In 1737 a seat in the gallery was allocated on payment of a pistole (a Spanish gold coin worth about 16/-). Provision was made for building a seat in the church, 6½ feet by 5 feet.

In 1746 the organist, Mr Gaulier, was given an additional salary of £2 per annum for keeping the organ in constant order.

When the Rev. Arthur Conolly was appointed curate he was, by order of 1747, given £4 per annum for reading morning prayers on Wednesdays and Fridays. He had a school in Finglas.

In 1749 it was ordered that in whosoever house the plate belonging to the parish is kept in case of any accident whatsoever, it is at the risk of the parish.

In 1752 the salary of the clerk was raised to £20, of which £5 was paid out of the oeconomy fund.

In 1754 it was ordered that £3 8s. 3d. be laid out in clothing Jacob Nixon, sexton of the parish, for blowing the bellows of the organ for the previous 14 years. In the next year he was given a salary of £1 2s. 9d. for this work.

In 1756 Wm. Pleasants first signed as attending ; also Lord Farnham : the latter had, however, as James Maxwell, been appointed for several years supervisor of the roads.

In 1757 the Earl of Drogheda was appointed a churchwarden. In that year both he and Lord Farnham sign.

In 1758 it was ordered that a chimney be built in the vestry room at the cost of £4.

Several pages are here torn out at the end of the volume.

The second volume begins with the Easter Vestry, 1777. In that year it was resolved that £11 7s. 6d. be allowed to the Rev. Mr Hemmings for reading week-day prayers and supplying coals and candles and providing bread and wine for the sacrament for the ensuing year; also that the sum of £10, being the penalty for the interment of the Rev. Wm. Boyle (presumably in the church) be applied for the payment of Mr Take's salary, late organist.

In 1778 there is recorded "whereas application has been made by Michael Lee, John Flood, John Quin and John Smith, now in confinement, for permission to go on board the tender in order to serve His Majesty, resolved that it is the opinion of the vestry that Francis Graham, Esq., be requested, in the name of the parish, to use his interest to have them sent on board accordingly."

In 1780 it was ordered that the organist be applied to to fulfil his engagement to attend twice a week to teach the boys to sing.

In 1781 £13 was ordered to be deducted out of the organist's salary then due.

In that year the sexton, Jacob Nixon, died, and his widow was appointed sexton on the condition that she will not on any occasion directly or indirectly, employ Peter Nixon in any part whatsoever of the duty of the said office of sexton.

In 1783 it was noted that the fact of the Vicar, the Rev. Wm. Dobbin, D.D., declining any compensation for reading week-day prayers should not be brought into precedent to the prejudice of any future clergyman of the parish.

In the same year it is noted that the late organist had not kept the organ in repair, and it was ordered to be put in repair, the cost to be deducted out of his salary; also that he had neglected to attend for eight months to play on the organ, and George Sterling, having attended during that time, that £5 13s. 9d. be paid to the latter, to be also deducted out of the salary. The salary for the ensuing year was fixed at £10.

Provision was also made for putting the pound into repair.

In the account of the money expended for the poor in 1783 there appears the following:—"Broken leg, 2/8½."

In 1786 the parish clerk, whose salary was £20, was ordered to attend the charity boys two days in each week, for one hour a day, to instruct them in singing; on failure to pay or forfeit £3 of his salary. In the same year it was provided that the keys of

the chest then provided by the parish to keep the parish books, &c., in be kept as follows :—One by the vicar, one by the parish clerk, and the third by one of the churchwardens. A reference to the poor women in the poorhouse appears at the same time. Some of the seats in the church were let at 40/- a year. On 25 March 1788, there is stated that there was a dreadful riot lately at Finglas Bridge in which one or two lives were lost, and it was resolved that it was the opinion of the vestry that the usual May meeting be intermitted for the present year; and the members—of whom 15 signed—pledged themselves to the parish and to each other that they would not encourage the meeting by contributing money or otherwise.

A further meeting was held on the 9th of April, at which it is stated that as many respectable parishioners who did not attend the last meeting of the vestry, were of opinion that no ill consequences would result from the May meeting taking place, and were extremely averse that an old custom should be interrupted, the former resolution was rescinded; but it was resolved that no money would be contributed till the May meeting was entirely over.

In October, 1788, it was resolved “that we highly approve of the resolutions entered into by our brethren in the city on the second and ninth days of April last, and that we will to the best of our power promote their good intentions by the most spirited exertion to prevent the excessive use of spirituous liquors, so fatally prevalent among the lower ranks of people.”

In November, 1788, the lead of the roof of the church was cut, with the intention of it being taken away; and a reward of twenty guineas was offered to any informer, ten guineas to an accomplice for the first person convicted, and five guineas for every other person.

In 1790 reference appears to the interment of Mr Rawlins in the church, for which the usual fee of £10 was paid. In that year it was decided to new sash and glaze the church and to new floor it with Mountmellick or other flags; also that the seats be painted a mahogany colour.

In 1791 considerable repairs were done to the church, and William Cox was paid £18 4s. for the use of his room during the time the church had been shut, and for his other services. The organ was then not worth repairing and it was directed to be taken down, and a subscription made for erecting a new organ.

The year 1800 brings us to what would be in many parishes a distant date; in Finglas, with its century and a half of records of the past, it appears more recent, and consequently I close this paper at the end of the 18th century.

CHURCHWARDENS OF FINGLAS

1657. Thomas Richardson, Thomas Springham.
 1658. Thomas Springham, Thomas Tailor.
 1659. Jerom Russell, John Hawkshaw.
 1661. do. James Settle.
 1662. James Settle, Charles Wagstaffe (*vice* Alderman Thomas Hooke).
 1663. Charles Wagstaffe, Thomas Spreckley.
 1664. Thomas Spreckley, Hugh Broxton.
 1665. Edward Ellis, James Smith (Hugh Broxton, *vice* Edward Ellis).
 1666. James Smith, William Townsend.
 1667. William Townsend, Robert Hovey.
 1667-8. Robert Hovey, George Wordsworth.
 1669. James Spooner, George Wordsworth.
 1670. do. Col. Robert Bridges.
 Robert Hovey, James Spooner.
 1671. Richard Phillips, James Springham.
 1672. John Avery, Robert Ball.
 1673. Richard Gray, Philip Castleton.
 1674. Edward Swan, Isaac Baxter.
 1675. James Gardiner, Arthur Elliott.
 1676. James Spooner, Thomas Atkinson.
 1677. William Franklin, Thomas Allington.
 1678. Richard Gray, William Franklin.
 1679. do. do.
 1680. do. do.
 1681. Nicholas Plunket, Robert Nixon (William Franklin, *vice* Nicholas Plunket).
 1682. Roger Moore, Alderman Philip Castleton.
 undated. Mr Gray, William Franklin.
 1684. James Spooner, James Garner.
 1685. do. do.
 1686. Thomas Prosser, William Wilson.
 1687. James Spooner, John Settle.
 1688. do. do.
 1689. Alderman Philip Castleton, James Spooner.
 1690. do. do.
 1691. do. do.
 1692. do. do.
 1693. do. do.
 1694. Thomas Flower, James Spooner, Junior.
 1695. James Spooner, Senior, Thomas Prosser.
 1696. Edward Swan, James Spooner, Senior.
 1697. do. do.
 1698. Sir John Hely (Chief Justice of the Common Pleas), James Spooner, Senior.
 1699. Sir Nathaniel Whitwell, James Spooner, Senior.
 1701. Thomas Prosser, Griffith Barnett.
 1702. Lewis Powell, Christopher Busbey.
 1703. do. do.

1704. George Thornton, James Spooner.
 1705. George Thornton, Captain Godfrey Richards.
 1706. Captain Godfrey Richards, Hon. Thomas Everard.
 1707. do. do.
 1708. George Thornton, Hon. Thomas Everard.
 1709. James Barry, George Thornton.
 1710. James Barry, Isaac Manly.
 1711. George Thornton, Benjamin Everard.
 1712. James Barry, Benjamin Everard.
 1713. do. do.
 1714. William Thornton, John Edge.
 1715. Boyle Moore, Charles Warmington.
 1716. Charles Warmington, Thomas Hand.
 1717. Thomas Hand, John Jephson.
 1718. William Settle, Thomas Gavin.
 1719. do. do.
 1720. William Becket, William Thornton.
 1721. do. do.
 1722. William Johnson, Michael Boote.
 1723. do. do.
 1724. Phineas Fernelly, William Johnson.
 1725. Ignatius Nugent, Thomas Cooke.
 1726. do. do.
 1727. Sir Nathaniel Whitwell, Nathaniel Pearson.
 1728. Thomas Shepherd, Henry Taylor.
 1729. Thomas Shepherd, Thomas Owens.
 1730. John Odum, Joseph Whitehouse.
 1731. do. do.
 1732. William Settle, William Vipond.
 1733. do. do.
 1734. Alderman William Empson, Captain Andrew King.
 1735. Richard Shew, Joseph Sandys.
 1736. do. do.
 1737. do. do.
 1738. John Dudley, David Towson.
 1739. do. do.
 1740. do. do.
 1741. William Settle, John Odum.
 1742. do. do.
 1743. do. do.
 1744. do. do.
 1745. Fielding Shaw, William Sheppey.
 1746. do. do.
 1747. do. do.
 1748. do. do.
 1749. Michael Sweeney, Samuel Grattan.
 1750. James Edwards, Michael Sweeney.
 1751. do. do.
 1752. do. do.
 1753. Reilly Towers, Thomas Ivers.
 1754. Thomas Ivers, William Toone.
 1755. do. do.
 1756. Edward Fitzsimons, Henry Dering.

1757. The Earl of Drogheda, James Edwards.
1771. John Whitehouse, — Davys.
1772. John Whitehouse, William Owen.
1773. — Bynd, Mathew Pearson.
1774. Isaac D'Olier, Edward Johnson.
1775. — Henshall, — McMahon.
1776. — Gresson, Barnett Shew.
1777. Wm. Purdon, Junior, and Mr Thomas Savage (Barnett Shew,
vice Wm. Purdon, declined to act).
1778. Thomas Savage, William Harrison.
1779. Wm. Toone, Junior, William Owen (William Rathborne,
vice Wm. Owen ; Wm. Smith, *vice* Wm. Toone, who has
gone abroad).
1781. Wm. Smith, Richard Shew.
1782. John Bayly, Richard Shew.
1783. Brab. Noble, John Duncan.
1784. John Duncan, Brabazon Noble.
1785. do. do.
1786. George Taylor, Randall Harvey.
1787. do. do.
1788. do. Thomas Arnett.
1789. do. do.
1790. do. do.
1791. Philip Vipont, Wm. Arnett.
1792. James Duncan, Festus Kelly (Wm. Arnett, *vice* James
Duncan, resigned).
1793. Wm. Arnett, Wm. Greene.
1794. John Garnett, Robert Stubbs (James Feeny, John Fox, *vice*
Messrs. Garnett and Stubbs, resigned).
1795. Robert Dickinson, John Anderson.
1796. John Anderson and — Roper (Robert Stubbs, *vice* — Roper,
resigned).
1797. Robert Stubbs and John Anderson.
1798. David Peat and Robert Stubbs.
1799. Barnett Shew, Samuel Coulter.
1800. do. do.

BECTIVE ABBEY, CO. MEATH

By HAROLD G. LEASK, *Member*

[Read 29 FEBRUARY 1916]

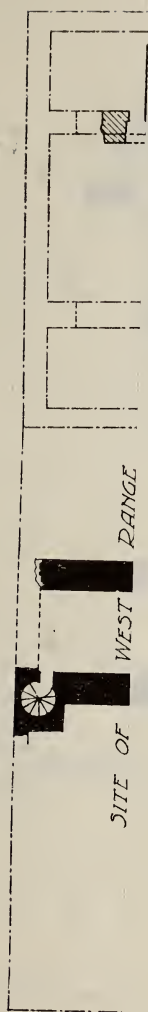
THE picturesque ruin of Bective Abbey crowns a low rise on the left bank of the Boyne, close to the road leading from Kilmessan station to Athboy, which crosses the river here by a long stone bridge. At the cross roads, on the east or right bank of the river, there is a small hamlet called Fair Green, of little interest except in containing a roofless stone house that probably dates from the 17th century. It has large "battered" chimney stacks at each gable end, and the masonry is of high quality.

The Abbey is situated in the townland and parish of Bective, and the barony of Upper Navan. The name is variously spelt in such scanty records as remain—Bectiff, Becktif, Bekedy, and Bekty being a few of the variations. It was, in Latin, "de Beatitudine," and it would seem that the forms used in common speech are corruptions of this title. Dedicated to the Blessed Virgin, it was founded about the year 1150 by Murchad O Maeil-Sheachlainn, King of Meath, and was consequently one of the earlier Cistercian houses.

It belonged to the Lordship of Trim, the records of which were destroyed when that government merged in the Crown, and as a result but little is known of its history. Not at any time a very wealthy house, its Abbot, nevertheless, was a person of some political importance, sitting as a spiritual peer in the Parliaments of the Pale.

So far as is recorded, the only historical personage of importance identified with the place was Hugo de Lacy, whose connexion with it seems to have been of a *post-mortem* character, though the fact of the interment of his body here in 1195¹ may point to some previous interest of his in the place. His death is noted by the *Four Masters* in 1186: "Hugo de Lacy, the profaner and destroyer of many churches . . . after having finished the Castle of Durrow, set out, accompanied by three Englishmen, to view it. One of the men of Teffia, a youth named Giolla gan ionathar O Miadhaigh, approached him, and drawing out an axe, which he had kept concealed, he with one blow of it severed his head from his body, and both trunk and head fell into the ditch of the castle. This was the revenge of Colum

¹ Ware's *Annals*.



SCALE OF FEET

BECTIVE ABBEY, CO. MEATH

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[Read 29 FEBRUARY 1916]

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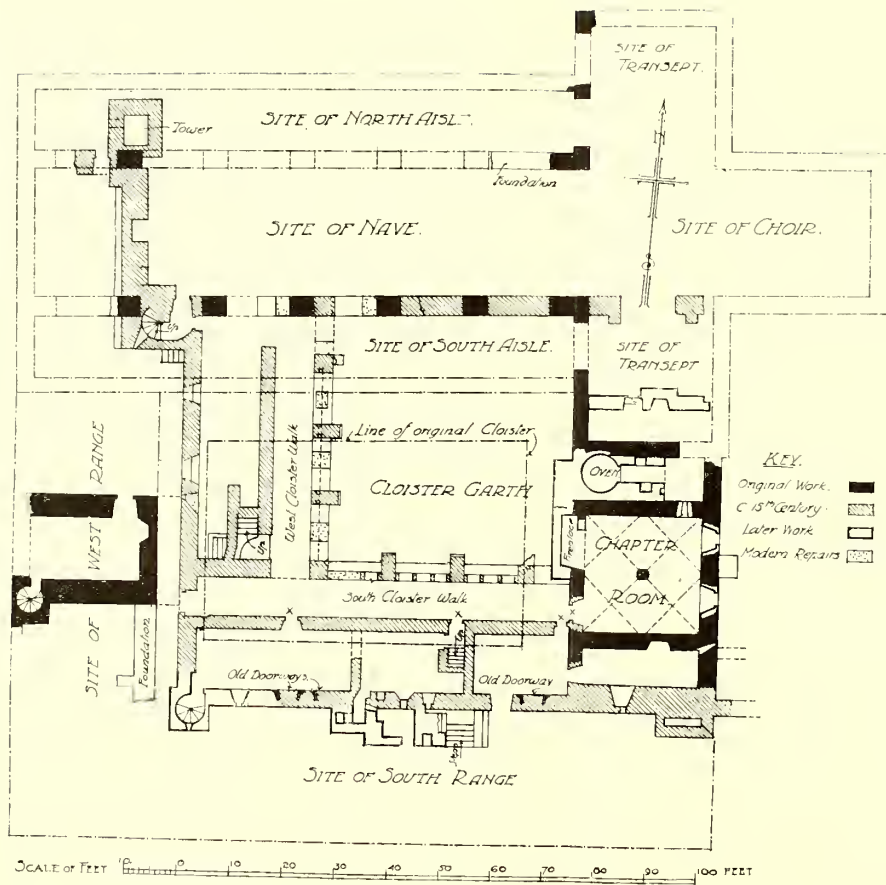


FIG. 1—GROUND FLOOR PLAN, BECTIVE ABBEY

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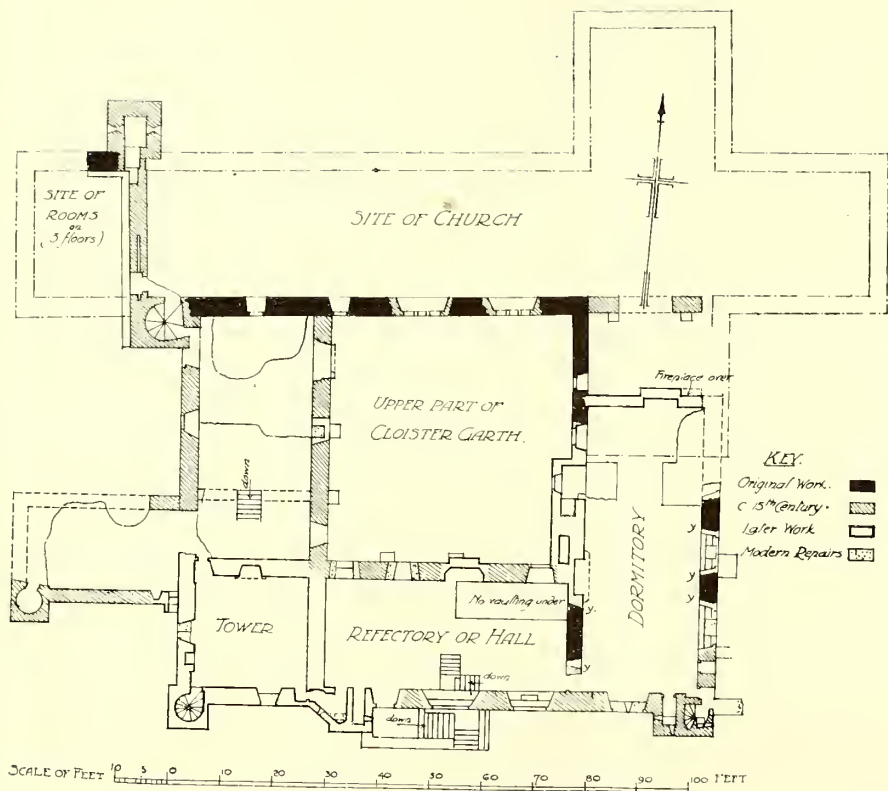


FIG. 2—UPPER FLOOR PLAN, BECCLES ABBEY



Cille. Giolla gan ionathar fled, and, by his fleetness of foot, made his escape from the English and Irish to the wood of Kilelare. He afterwards went to the Sinnagh (Fox) and O Braoin, at whose instigation he had killed the earl."¹

Nine years later, Bective obtained the body of de Lacy; but his head was placed in the Abbey of St Thomas in Dublin, a house which owed much to his benefactions. This division was the cause of a pretty quarrel, since the Dublin Abbey, not content with the head, also claimed the body, and the Holy See was appealed to. Simon Rochfort, Bishop of Meath, the Archdeacon of Meath, and Gilebert, Prior of Duleek, were appointed by Pope Innocent the Third as judges to settle the controversy, and on St Valentine's Day, 1205, this court decided in favour of the Abbey of St Thomas.²

From this date for three centuries onwards there is little recorded regarding Bective.

In 1380, the Abbot of "Bekedy," in common with the other abbots of monastic houses in the Pale, received a writ from King Richard the Second, directing that no Irishman nor any enemy of the King's shall be admitted to profession of any religious house amongst the English in the land of Ireland, but that folk (gentes) of English descent (nacōis) shall be admitted to such profession. This was a re-promulgation of an Act of Edward III in parliament at Kilkenny in 1366.³

In 1384, Bective is referred to as Bekty and Bexty, custody of certain lands, tithes, &c.—a grange called Lekbla in Co. Meath; the tithes of the churches of Loghcreue and Demor; the grange of Raynghan; 60 acres of arable land and 1 acre of meadow in Kilgheny—being committed to the abbot who apparently had at the same time custody of a messuage and fishing weir in Balkyndroght.⁴

James of Castlemartin, the abbot, took part in the rebellion of Lambert Simnel, and in 1488 received pardon from King Henry the Seventh for his complicity in it.

The date of the suppression of Bective and other houses in Meath is given by Ware as 1536. The last abbot, John Englishe, was found to be seised of a church, a hall, and a cloister with certain chambers and other buildings, together with two hundred and five acres of arable land, seven of meadow, and thirty-three of pasture in the townland of Bective, being the demesne of the Abbey, also a water mill and fishing weir, all valued at £19 6s. 8d., as well as other lands to the value of £61 11s. 8d.

¹ See O'Donovan's *Notes Annals of Four Masters.* ² Ware.

³ *Close Rolls*, 4 Ric. II, 117.

⁴ *Pat.*, 8 Ric. II, 48 and 52.

In 1537, the site of the Abbey of Bectyff and the lands of Bectyff, Balbroy, Cloncoillen, Donlogh, Ballgill, Balbraddogh, Reneghan, Monckton by Trim, Balson, and Balaughe, in the Counties of Meath and Louth, were leased to "Thomas Agarde, of Bectyff, gent.," for 21 years, his term being extended in 1545 for a further 10 years from 1558, at a rent of £80.¹

The Abbey and its possessions were purchased in 1552 by Andrew Wyse, Vice-Treasurer of Ireland. There is a memorandum of the receipt of the money in the *Calendar of the Patent Rolls*, in the following terms:—"That I, Nycholas Stanyhurste, of Dublin, one of the clerkes of the Hanaper, have presently received of the Right Worshipful Andrewe Wyse, Esquier, the King's Majestie's Vice-Treasurer in Ireland, the som of a thowsainde a hundredthe fourescore eight poundes aleaven pence sterling, due to the King's Majestie for the purchase of the late house and possessions of the Bectyfe, which his Grace, by his Highnes letters patentes, hath granted and past to the said Andrewe, his heires and assignes, for ever. In witness whereof I have subscribed this byll, the thirde day of December, the sixte of the reigne of our moste dread Sovereigne King Edward the Sixth. Nicholas Stanyhurste." ² A memorandum of the grant is also given,³ reciting all the rights and privileges attached, to hold the same for ever "by the service of one knight's fee, as scutage runs in Ireland. Rent £4 5s. 4d. Irish."

Wyse seems to have been in financial difficulties from the very start, since he and his predecessor in the Vice-treasurership, Sir William Brabazon, Kt, were at this time in the King's debt to the extent of nearly £12,000, an obligation which he was never able to liquidate. As a consequence he was deprived of his appointment and thrown into the "Flete" prison in London about 1554, and appears to have remained there for some six years at least. In 1552 he was granted a licence to alienate the Bective possessions to Richard Dillon of Pertiston, John Wycombe of Dublin, and another,⁴ and in 1558, Jacques Wingfelde was farming the lands for the Queen.⁵

Wyse married Anne, Countess Dowager of Sussex, the first, and divorced, wife of the second Earl of Sussex, who was Lord Deputy of Ireland in Queen Mary's reign. The circumstances of his release from the debtors' prison are not clear, but it appears that in 1560 he conveyed "the Bectiff" and other property to one Gregory Cole, citizen of London, the "servant," or agent of his wife, who re-conveyed the property to him a few days afterwards.⁶ There was

¹ *Fiants*, Henry VIII, No. 547.

² Morrin, *Chancery Rolls*, xi, p. 265.

³ *Ibid.*, p. 280.

⁴ *Fiants*, Edw. VI, 1166.

⁵ *Acts P. C.*, vi, p. 402.

⁶ Morrin, *Chanc. Rolls*, ii, p. 14.



FIG. 1.—VIEW OF BECTIVE ABBEY



FIG. 2.—THE CLOISTERS, BECTIVE ABBEY

continuous litigation ; first between the Countess Dowager and her husband ; and later, after Wyse's death in 1567, between the same person and the Queen, who had wardship of Wyse's daughter and heiress, Mary. These very involved proceedings, suits, trials, and what not, dragged on till 1579, and seem to have resulted in a victory of a kind for the Countess ; she finally came to an agreement with Sir Alexander Fitton, who had married Wyse's heiress, Mary. A daughter of this marriage, Catherine, became, about 1595, the wife of Sir Bartholomew Dillon, son to Sir Robert Dillon of Riverston, who was for many years Chief Justice.

About the year 1639, Bective became the property, by purchase from the Dillons, of Sir Richard Bolton, of Brazille, in the County of Dublin, Chief Baron of the Exchequer, and later Lord Chancellor of Ireland. It remained in the hands of the Bolton family as lately as 1862, the Abbey farm passing later to a relative, the Rev. Geo. H. Martin, M.A., who vested the Abbey ruins in the Board of Public Works in 1894. The remains have since been carefully conserved, the ivy and vegetable growths removed, and all the loose fragments of tiles and of carved and wrought stonework collected and preserved under cover within the building.

It is difficult, upon a first view, to grasp the development of a building which has passed through so many vicissitudes, and such historical evidences as remain to us are of little help in the task. Seen from the roadway to the south, the place has the aspect of a baronial residence ; with its fine (once battlemented) tower at the west end ; its main doorway, elevated at the head of a flight of steps, adjoining the tower ; and the tall gable at the east end, with its mullioned windows. (See Plate 6, fig. 1.) Viewed from any other point, however, various ecclesiastical details come into prominence and indicate that the building is a monastic establishment altered and added to in later times to serve as a residence. Careful surveys and detailed examinations of all accessible parts have been made, and the growth of, and changes in, the edifice can now be stated with tolerable accuracy from the internal evidence.

Three well defined phases in the history of the buildings are evident. The first is that of the original church and conventual buildings, of late 12th century date ; the second phase is marked by partial rebuilding, on reduced lines, at some time in the 15th century, re-incorporating much of the original work ; and the third is represented by additions and alterations of 16th century, post-dissolution, date, in the time of the lay occupation. On the plans (Figs. 1, 2) these approximate periods are shown by the distinctive treatment of the walls in section ; black for the original work ; hatching for the work of the middle period ; plain for the latest additions, while the modern repair work is shown stippled.

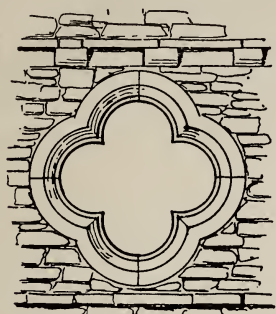
Before going into detail, it will be helpful to view the buildings generally from the central position of the cloister garth. The wall to the north, containing the built-up arcade, is the south wall of the nave of the original church, and is practically all that remains of that building. The range of buildings, to the right hand or east side, is in part original also, but has undergone considerable alteration. The buildings to the south, containing one walk of the cloister, belong almost entirely to the middle period, but the tower, or keep, on the southwest is of 16th century date. Finally, the western range, also containing a walk of the cloister, is of the middle, or 15th century, period already mentioned. The cloister space is now a small one, and if the south aisle of the nave, and the cloister walk which adjoined it, are allowed for on the north side, to say nothing of the eastern walk, it is plain that the resultant cloister space would be minute indeed. Other indications, to be mentioned later, show that the original space was much larger, and included the ground now occupied by the southern and western ranges of buildings. These ranges were re-built within the old cloister, in positions to the north and east of their prototypes. The original cloister, with its walks, measured about 80 feet from east to west by 58 feet from north to south, and its extreme south-western angle is still marked by the visible foundation of a thick wall, just to the west of the tower. At the period of the re-building the church was curtailed in size by the removal of the south aisle of the nave, and the building up of the arcade, the space thus gained being added to the new cloister.

The church originally had a choir, transepts, and a nave with north and south aisles. The south wall of the nave is the only considerable fragment remaining, but indications of the western portion of the north transept are visible; and the archway connecting the south aisle to the south transept is still *in situ*, in the north-east angle of the cloister space. The nave was 24 feet in width, and about 70 feet in length to the angle of the transepts, and had an arcade of six bays on each side. It is not possible to state the exact length of the nave and choir combined, but the presence of loose buried masonry warrants the position assumed for the east gable wall on the plan. It is probable that the original west gable wall was in line with the outside face of the western range of cloistral buildings, which would give a total internal length of about 124 feet. The massive wall across the western end of the nave, which encloses the responds of arcade arches of both the north and south walls of the latter, is probably of 15th century, or even later, date. It is the only remaining portion of a building of three stories erected in the west-most bay of the nave, further curtailing the church. At its northern

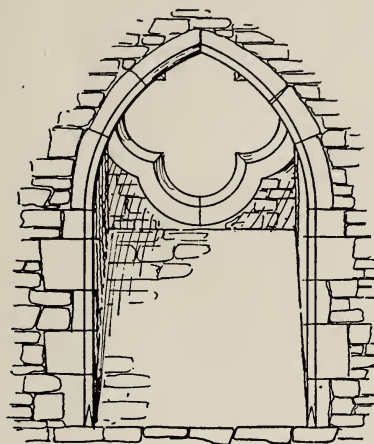


SOUTH FACE, BECTIVE ABBEY

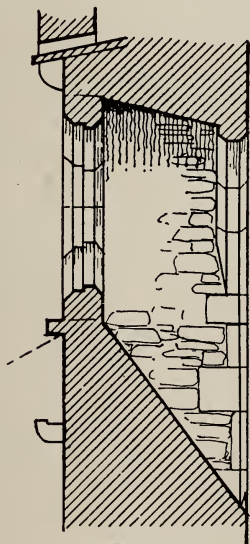
end is a square turret, apparently a garde-robe tower serving this building, and containing several window openings widely splayed both internally and externally. The south wall of the nave, 3 feet in thickness and 27 feet in height, contains five arches of the original arcade, four of which are wholly or partially built up. (See Plate



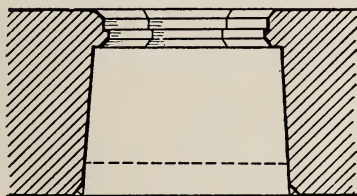
EXTERIOR ELEVATION.



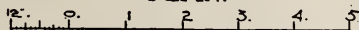
INTERIOR ELEVATION.



SECTION.



PLAN.



SCALE OF FEET.

FIG. 3.—CLERESTORY WINDOW

VIII, fig. 2.) The arches are pointed, of the usual early Gothic type, are of an average span of 11 feet 9 inches, and spring from square piers. The angles of the piers and archivolts are built in soft yellow or red sandstone, and have plain chamfers, the chamfer stops, where visible, having carved leaf ornaments. The apices of the arches stand about 18 feet over the present ground level, and above each was a quatrefoil clerestory window, dressed with similar

sandstone, and of 2 feet 9 inches in greatest width. Three of these remain, in various stages of incompleteness, and from them a restoration on paper has been made (Fig. 3). Two of them were removed, and their places taken by larger three-light windows of 15th century type, but of the latter (Plate VIII, fig. 2), one alone retains its lintel stone, supported by modern mullions, and the other is marked only by its main opening. Some portions of the external parapet and corbel course remain, and below the quatrefoil windows the flashing, or oversailing, course of the south aisle roof is visible, as is also the similar course marking the line of the roof of the later north cloister walk.

The transepts were each about 24 feet in width, and 27 feet in depth from north to south. The opening from the nave to the south transept has been reduced in width by the insertion of a buttressed wall, with a narrow archway therein pointed in form, but built in limestone, like all the later work. The archway to the south aisle remains, now giving entrance to the cloister space. It appears to have been re-built with the original sandstone, and its interesting feature is a much broken stoup, or possibly piscina, basin, in a small niche in the south jamb. Still *in situ* above this arch is the original doorway giving access to the south aisle roof walk. The transept extended originally as far as the oven in the eastern range of buildings, but the eastern portion has been demolished, and the transept space further curtailed, by a northward extension of the east range, now marked by a gable wall with a massive chimney stack therein. Probably the entrance to the castle courtyard, once the cloister, was made here, the old aisle archway being turned to account.

The eastern range of buildings is a medley of various periods. Originally it contained a sacristy, chapter room, and parlour, etc., as was usual in Cistercian houses, and upon the upper floor a dormitory. The sacristy gave place to a great oven, and the chapter room became the kitchen of the lay occupiers, a large fireplace with a massive chimney over being added to it. This room, about 22 feet square, is, with the exception of the windows, fireplace, and doorway, original, and has a groin-vaulted ceiling springing from an octagonal centre pillar. This range of buildings extended further south than at present, and there were also some buildings to the east of this, now demolished, portion.

As already stated the original south range of cloistral buildings lay to the south of the present range, the lower portion of the existing south wall being part of the north wall of the original buildings. This is proved by the sandstone jambs of old doorways still *in situ*, in the inner, or north, face of this wall (see Plan, Fig. 1). The



FIG. 1.—BECTIVE ABBEY: THE REFECTORY, FACING EAST



FIG. 2.—BECTIVE ABBEY: SOUTH WALL OF NAVE

existing south buildings contain narrow, barrel-vaulted, rooms and the south walk of the cloister, the arcades of which (Plate VI, fig. 2) are the most beautiful feature of the Abbey. This walk had a counterpart on the other sides of the garth, but the north and east walks, which had lean-to roofs, have disappeared, and the main western arcade has been robbed of its beautiful triple minor arcading.¹ This latter is complete in two bays on the south side, and is in wrought and carved limestone, like Ardbraccan stone. At first sight the form

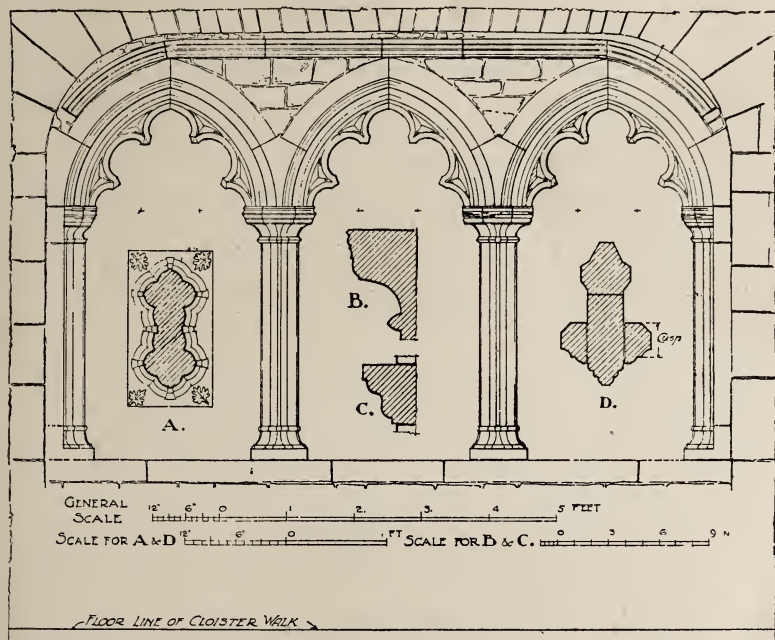


FIG. 4.—DETAILS OF CLOISTER ARCADING

of arches, the general outline of the caps, etc., gives an impression of early work, but the shallowness of the mouldings, and the type of carving, are all belonging to the 15th century.² A fragment, one light, remains in the third bay adjoining, having on one jamb the effigy of an Abbot, carved in relief, under a crocketed canopy, his hands upraised in prayer (Plate IX.) The figure has a crozier, and over the defaced head is a coat of arms, bearing three fleurs-de-lis over a bend (or bendlet) sinister. Each main bay of the arcade is spanned by a flat arch of peculiar form, and the piers which carry

¹ Some fragments are built into Clady Church, close by.

² A free standing cloister at Fore Abbey, Co. Westmeath, a fragment of which remains, is very similar in detail to this.

the arches project into the garth as buttresses. The vaulting of the cloister is nearly flat, and is built upon the groin principle.

The doorways from the south walk to the adjoining rooms have pointed heads, are built in sandstone, and may be old work inserted in this wall. At the western end of the walk is an external doorway, and above this portion of the building is the tower to be described later, one angle of which rests upon the corner pier of the cloister.

The western range of buildings contains a long apartment, still vaulted in part, and also the cloister walk on this side. Portion of a stone stairway, from the cloister to the upper floor, remains at the southern end; and at the northern end, adjoining the nave wall, is another staircase leading to the upper stories of the now demolished three-storied building at the west end of the nave.

West of this range, and joined to it and the tower on the upper floor, is the only remaining portion of the original western buildings, usually the *Domus Conversorum* and *Cellarium* of the Cistercians. It is vaulted in the lower story, and has a spiral staircase leading to the upper floor. In the angle between it and the tower is a small machicolation guarding the entrance under, probably a work of late date.

The foundation already mentioned, which marks the southwestern angle of the original cloister, adjoins this entrance.

From the south walk of the cloister a short stairs leads to the upper floor of the south range, which is occupied by a large room, 21 feet 3 inches wide and 46 feet 7 inches long, which was possibly the Refectory of the Abbey in the 15th century. (Plate VIII, fig. I). It was obviously the great hall of the lay occupation, and is entered by the principal entrance of that time, approached from the outside by a flight of steps. (See Plate VII). This doorway and the large fireplace are insertions, and the wide windows in the south wall, now destitute of mullions, seem to be contemporary with them. Two of the three windows looking on the cloister have been reduced in size, and the peculiar omission of the vaulting over part of the cloister walk below is not easy to account for.

In the wall at the east end, portions of an external corbel course and parapet, and several corbels which supported the ridge beam of the original cloister roof, are still to be seen, further evidence as to the extent, in this direction, of the original cloister space.

A doorway leads into the upper portion of the east range, once the dormitory of the brethren. It has undergone much alteration, but portions of the walling are original, some of the old window jambs being visible (see letters y y. Plan, Fig. 2). The later windows are mullioned, and have been much repaired to prevent collapse. The original dormitory extended further to the south,



CARVED FIGURE IN CLOISTER,
BECTIVE ABBEY

possibly as much as 25 feet, but this portion has disappeared with the south range. The lay occupiers extended it northward into the transept space, the wall mentioned in the account of the south transept being its limit in this direction. There are two large fire-places in the room, and a curious recess, or bay, on the west side, which was possibly occupied by a timber stairs leading to the attic floor. This floor, almost entirely in the roof, appears to be an addition; there are two rows of corbels, the lower probably original and belonging to the dormitory roof and later carrying a floor, and the

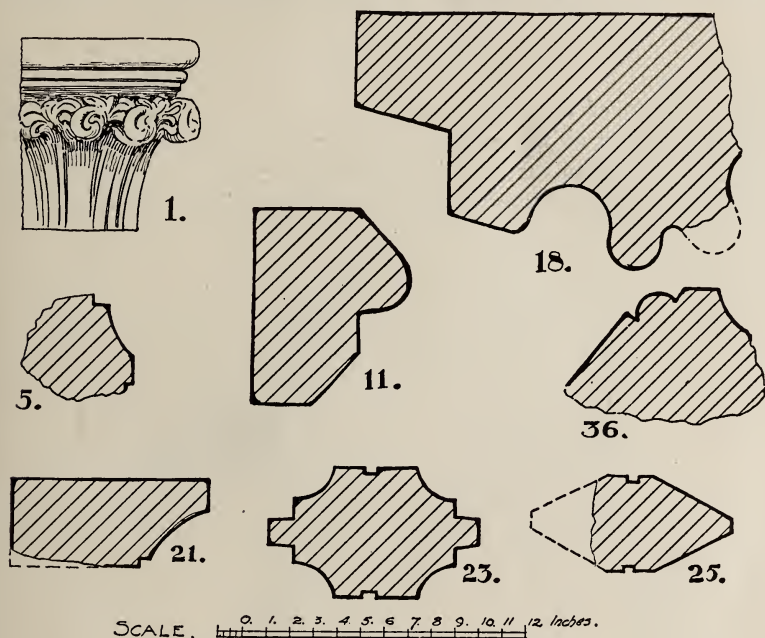


FIG. 5.—MOULDED STONES, BECTIVE

upper row inserted to carry the wall timbers of the later roof. A spiral staircase, near the garde-robe at the south-east angle, was another means of approach to the attic and also probably to the roof. The ornamentation of the jamb, sill, and lintel stones of the windows with patterns of sunk or punched dots should be noted.

The tower, which stands to the west of the refectory or hall, is superimposed upon the older work below, the great weight of its eastern wall being taken off the vaulting of the lower rooms and cloister walk by relieving, or discharging, arches, visible near the floor and higher up in this wall.

The staircase turret, some of the adjoining wall, and the turret adjoining the entrance steps appear to have been built from the

ground level, but the peculiar position of the latter turret requires explanation. It stands to the eastward of the large tower, and is connected with it, on the upper floors only, by a short oblique passage. I hazard the conjecture, that at the time of its building,

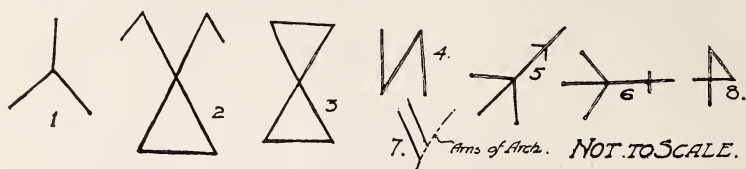


FIG. 6.—MASONS' MARKS, BECTIVE

the existence of an older foundation here, possibly that of the original kitchen chimney stack may have been a deciding factor in the placing of the turret. A small chamber in it, commands, by a loophole, the landing and steps to the entrance door. The peculiarly

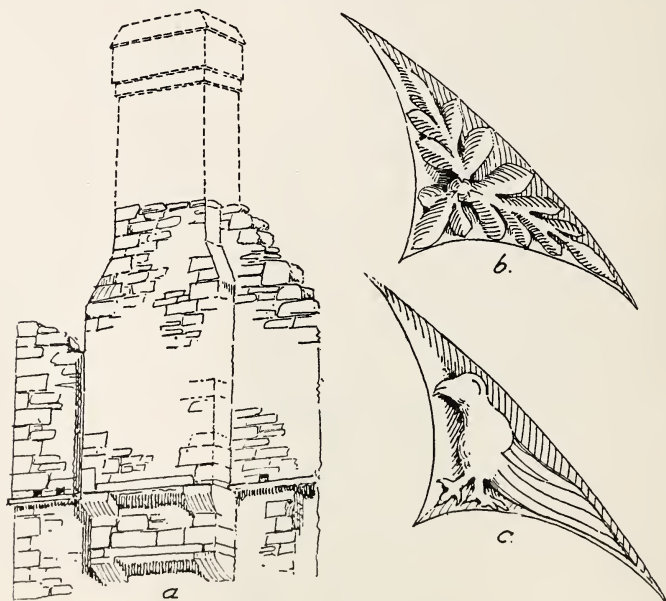


FIG. 7.—CHIMNEY AND SPANDRELS, BECTIVE ABBEY

shaped passage, already mentioned, gives entrance to the tower proper, 21 feet 2 inches square internally, and three stories in height from this level, or four in all. All the floors were reached by the spiral stairs in the south-west turret, and there is a small chamber in the eastern turret on each of the upper floors.



CHIMNEY STACK, BECTIVE ABBEY

The windows of the tower rooms are in the south and west walls, and the fireplaces are disposed differently on each floor, that on the second floor being in the east wall and showing the remains of a hood. Originally the tower had a battlemented parapet wall, protecting a roof walk, at about 41 feet over the ground level.

The chimney stacks in the west and north walls are corbelled out near the summit to avoid encroachment upon the roof walk.

The upper story of the western range contains little of note: a corbel in the east wall, on the cloister side, may mark the position of the chimney breast.

RUDE STONE MONUMENTS OF THE NORTHERN PORTION OF CORK COUNTY

By J. P. CONDON, *Member*

[Communicated 27 JANUARY 1914]

RUDE stone monuments are of various kinds, of which the following may be considered a classification :—(a) dolmens ; (b) kistvaens ; (c) carns of several types ; (d) stone circles ; (e) alignments ; (f) pillar-stones, called also menhirs, galláns, or dalláns. The last class includes inscribed and uninscribed stones, holed-stones, and those which I call “marked” stones. Examples of the kistvaen class and the carn class have not come under my notice, and hence have not been mentioned in the following pages. The rude stone monuments, therefore, which I have examined, classified, and recorded are (a) dolmens, (b) stone circles, (c) alignments, and (d) pillar-stones (inscribed, uninscribed, holed, and marked).

As regards the extent of country whose monuments have been examined, I expected at the outset that a larger district would have been covered. But owing to the fact that I found many megalithic objects during my investigation, of which I had previously seen no reference either in the Ordnance Survey Maps or in the works dealing with such objects which I had consulted, I found it impossible to cover the territory planned. However, what is lost in extent of country is more than counterbalanced by the finding and recording of monuments which I have not seen mentioned elsewhere. The following are the parishes whose rude stone monuments have been examined and described :—Aghabulloge, Aghinagh, Aglish, Ballyvourney, Brinny, Cannaway, Clondrohid, Clonmeen, Donoughmore, Dunbulloge, Garrycloyne, Grenagh, Inchigeela, Kilcully, Kilnamartery, Kilshannig, Macroon, Mallow, Matehy, Mourne Abbey, Rahan, Currykippane, St Anne’s (Shandon), St Mary’s (Shandon), Templemartin, and Whitechurch. These comprise wholly or in part the baronies of Duhallow, Barretts, Barrymore, East and West Muskerry, and Kinalmeaky, and the Liberties of Cork City. The stretch of country thus covered may be considered the chief part of the county from the point of view of numbers of megalithic remains.

PARISH OF DUNBULLOGE

1. *Dunbulloge Ogham Stone* (Dún Bolg = the Fort of the Sacks).—In the field at the side of the road opposite to the ruined church and graveyard. The stone is of a reddish colour. This is usually described as an Ogham-inscribed monument, but the characters are now illegible. I could decipher only four. The dimensions of the stone are:—Height, 4 feet 5 inches; breadth, 2 feet 4 inches; thickness, 10 inches. (Macalister says that the letters are D (o) T—D I. The gap is 1 foot 6 inches long. The tops of the T alone remain).

2. *Ballynaborthagh Stone*.—This stone is about $1\frac{1}{2}$ mile north of the last. The road runs in a northerly direction from Dunbulloge. At Killeagh Cross one branch goes to the north-west, and a second to the north-east. In the angle made by these two branches is a rath. Part of its surrounding rampart is demolished, and the interior is ploughed. I was told by a farmer of the place that it is a tradition that there were the remains of a church in the rath. The place is called Cill Aodh (or Cill Liath). In the adjoining field, due north from the rath, is the stone. Height, 5 feet 4 inches; breadth, 2 feet 2 inches; thickness, 9 inches. It is 5 feet 6 inches in girth.

3. *Ballynaglogh Stone* (Baile na gCloch = the Steading of the Stones).—Taking the road to the north-east from Killeagh Cross Road, at a distance of a little over half a mile, we come to a bridge. The stone is in the second field to the east from the northern end of the bridge. It is of a grayish colour. Its dimensions are:—Height, 2 feet; breadth, 3 feet 2 inches; thickness, 2 feet 6 inches. It is 9 feet 6 inches in girth.

4. *Carrignavar Stone* (Carraig na bhFear = the Rock of the Men).—A road runs easterly from the village of Carrignavar. About a quarter of a mile from the village along this road, nearly opposite the Protestant Church and at the other side of the road, is this stone. It is plainly visible from the roadway. It is in the Mac Carty demesne. This is said erroneously to be an Ogham stone. There are traces of markings on it, but they have no meaning. The stone is very much out of the perpendicular. It is of a grayish colour. The dimensions are:—Height, 8 feet 9 inches; breadth, 5 feet 6 inches. The thickness varies from 6 inches to 16 inches. Ordnance Survey Map, No. 52.

5. *Ballyhesty Stones*.—About half a mile south of Carrignavar village is the townland of Ballyhesty. On Mr Burke's farm there are

two stones. Mrs Burke told me there had been a third stone. Her father decided to remove the stones. Digging operations were begun around the third stone. After working for some time, the workmen went to dinner. When they came back, the stone had fallen into the trench burying shovels, &c. (Her father never got his health afterwards). The dimensions of the remaining stones are :— A. (No. 1 Stone)—8 feet 9 inches high, 3 feet 6 inches broad, 1 foot 4 inches thick ; B. (No. 2 Stone)—9 feet 4 inches high, 4 feet broad, 7 feet 9 inches in girth. The distance between the two stones is 6 feet 3 inches.

6. *Glashaboy Stone*.—This stone is in a field to the right of the road going from Carrignavar to Bottle Hill, and is visible from the road. It is very much out of the perpendicular. It is a brownish stone, 5 feet high altogether, but grass, &c., is around it for half its height. The breadth is 18 inches, the thickness ranges from 7 to 11 inches, and the girth is 5 feet 4 inches.

7. *Gormlee Stone*.—About 2 miles north of the village of Carrignavar. On the main road going northwards from this village is the place marked "Crossernagannee" on the Ordnance Survey Map. Here a *boithrín* branches off to the east. The stone is in the third field from the main road and adjoining the *boithrín*. The Round Tower at Whitechurch is visible from this field. The stone is somewhat out of perpendicular. There are imitation Ogham markings on the north-east corner of the stone, and very faint similar marks on the north-west corner. The height of the stone is 9 feet 10 inches ; a quarter way up its breadth is 38 inches, but it gradually narrows, and at a quarter way from the top it is 30 inches ; the thickness is 16 inches, and the girth is 108 inches. Ordnance Survey Map, No. 52.

PARISH OF WHITECHURCH.

8. *Ryefield Dolmen*.—There is a narrow lane turning off to the left in a northerly direction from the road going to Carrignavar from Whitechurch. This laneway is about one mile from Whitechurch. The farm of Mrs Hegarty (of Whitechurch) is met with about half-a-mile from the main road along this lane. On this farm and in the second field from the lane is the dolmen. It is now in a very ruinous condition. Many of the stones are strewn around. Grass and earth cover part of the capstone. The capstone is roughly 13 feet 2 inches long, by 7 feet 5 inches broad. It is at a height of 34 inches from the ground at the spot marked X on the diagram. The interior is partly filled with rubbish. The land here slopes down to the north. (Borlase, *Dolmens of Ireland*, vol. i, p. 14, says Windele places a

dolmen here and gives a sketch of it which showed that it had fallen. Borlase could not find the place. MS. *Cork, W. and N.E.*, J. Windele in Lib. R.I.A., p. 434.) Not marked in the Ordnance Survey Map, No. 52.

9. *An Chloch Fhada*, Townland of Longstone (Cloch Fhada).—Continuing along the road northwards from the “Longstone Stones (A, B, and C),” (No. 14 *infra*), I came to this stone. It is in the fifth

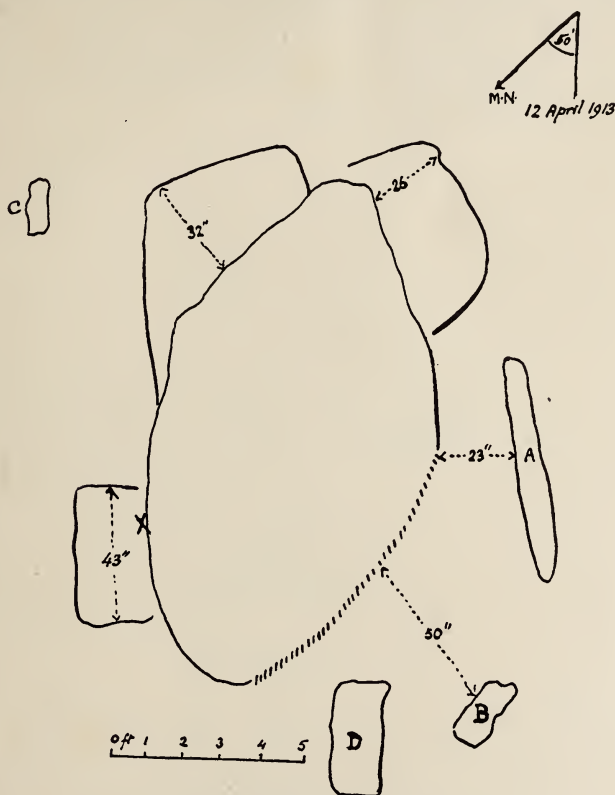


FIG. 1.—RYEFIELD DOLMEN.

field due north from “A.” It is only a short distance in from the road to the right, and is visible from the road. The stone lies from west to east. The western end is stuck in the ground and is much broader than the eastern end, which is 32 inches from the ground. It is this stone which gives the name to the townland (Cloch Fhada = Long Stone). A farmer of the locality said there was some writing on the under side of the stone. There are marks or lines on it, but whether natural or artificial, it is hard to determine. The stone is of a reddish colour and an irregular shape. The total length of the

stone is 12 feet 4 inches. Marked on the Ordnance Survey Map, No. 52.

10. *Lisheenowen Stone*.—This stone is across the road from “An Chloch Fhada.” It is in the second field from the road. It is a fine, regular stone. Its dimensions are:—77 inches in height, 45 inches in breadth, 11 inches in thickness, and 93 inches in girth.

11. *Ballycaskin Stone*.—This stone is situated about a quarter of a mile from Carrignavar. It overlooks the stream which runs parallel to the road leading from Carrignavar to Whitechurch. It is a grayish, irregular stone, and is 5 feet 2 inches broad, from 28 to 36 inches high, and 8 inches thick.

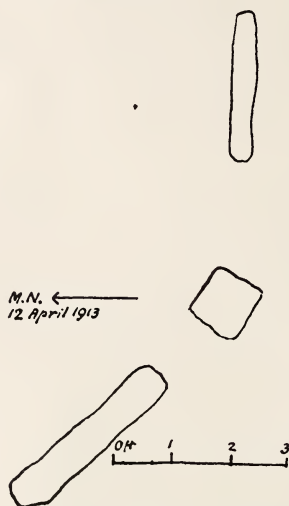


FIG. 2.—LONGSTONE GROUP

12. *Ballinvarrig Stones (A and B)*.—These stones are in a field adjoining, and overlooking, the more western of the two roads leading from Whitechurch to Cork. They are to the left of the road when coming citywards, and are very prominent objects. They are of a deep reddish tinge. A is 41 inches high, 19 inches broad, 17 inches thick, and 5 feet 8 inches in girth. B is 75 inches high, 24 inches broad, 16 inches thick, and 6 feet 5 inches in girth. There is a distance of 31 inches between the two stones.

13. *Whitechurch Stone*.—This stone is met with in a field to the left of the same road coming northwards from the Rahanisky Stone (No. 39). It is in the field just before coming to the village. Its height is 83 inches, breadth varies from 10 inches to 19; thickness, 8 inches; girth, 36½ inches.

14. *Longstone Stones (A, B, C).*—These stones are about half a mile to the north of the village of Whitechurch on the road going to Sixmilewater. A is in the field adjoining the road, to the right when going north. It is visible from the road. B is in the field adjoining the first, but on the farther side from the road. C is in the next field to B, from which it is separated by a *boithrín*. These three stones are situated on sloping ground. A is a grayish stone, 58 inches

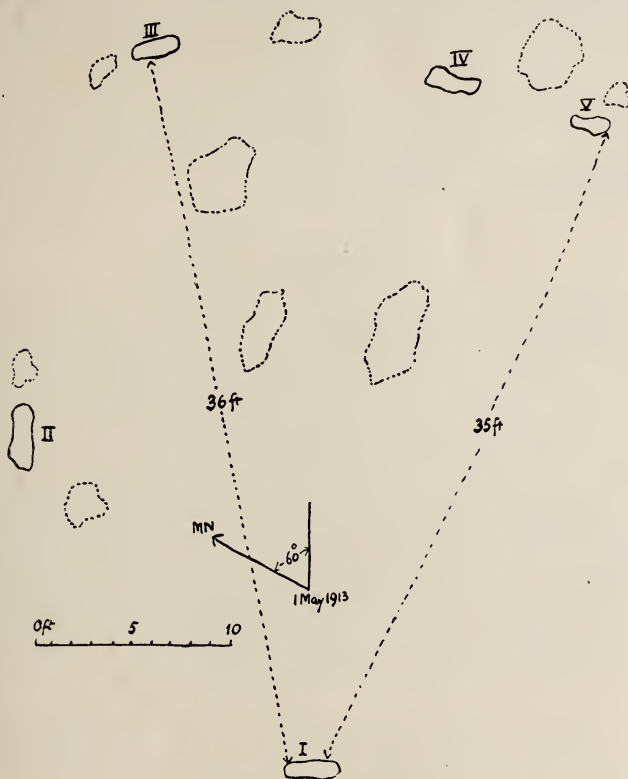


FIG. 3.—KNOCKAROURA CIRCLE

(Stones marked in dots are lying about, apparently not part of the structure)

high, 20 inches broad, 8 inches thick. B is a grayish stone, 73 inches high, 12 inches broad, 11 inches thick, and 45 inches in girth. C is a grayish, regular stone, 78 inches high, 20 inches broad, 4 inches thick, and 49 inches in girth.

PARISH OF MALLOW

15. *Knockaroura Stone Circle.*—Knockaroura is a hill about 2 miles south of Mallow. The town of Mallow, as well as a large tract of country on all sides, is plainly visible from its summit. On

the highest peak of the hill and about midway between two roads which run from the south and unite at Mallow is the stone circle. It is about one mile from either road. Stones are strewn about on all sides of the circle. No doubt, some of those stones are gallauns, but none of them is in any way remarkable, or is of any great size. The circle is now in an incomplete condition. Five stones are still standing and three are lying in the interior. It looks as if, before long, it will be demolished. No. I—32 inches high, 34 inches broad, 10 inches thick ; 20 feet between I and II. No. II—sunk, 27 inches broad, 12 inches thick ; 19 feet between II and III. No. III—38 inches high, 25 inches broad, 6 inches thick ; 12 feet 6 inches between III and IV. No. IV—32 inches high, 23 inches broad, 5 inches thick ; 6 feet 9 inches between IV and V. No. V—16 inches high, 22 inches broad, 8 inches thick.

PARISH OF MOURNE ABBEY

16. *Greenhill Ogham Stone (No. I).*—This stone is at a distance of about one mile and a half to the south-west from the Monee Stone (No. 25). It is in the second field (on Mr J. O'Regan's farm) at the left hand side of the road when coming from Monee Crossroads through Greenhill to Mourne Abbey. The stone is not visible from the road. It is of a grayish colour, and stands 8 feet 6 inches in height, is about 28 inches broad, at the base, narrows to 20 inches at two-thirds of its height from the ground, and is about 13 inches thick. The Ogham characters start at about 18 inches from the ground and terminate at about 7 inches from the top. They are very distinct and legible, except in one or two places. The letters are:—TRENU MAQI MUCOI QRITTI. (Macalister, p. 103 ; Brash, p. 137 ; Ferguson, p. 88.) Ordnance Survey Map, No. 42.

17. *Greenhill Ogham Stone (No. II).*—This stone is lying in a trench by the side of the fence in the field adjoining the last one. The material is of the same colour as the previous stone. The dimensions of the stone are—7 feet 5 inches in length, 18 inches in breadth, and 18 inches in thickness. The Ogham characters are clearly cut on this stone also. They are continued for less than half the stone. The last one or two characters are uncertain, as that angle of the stone appears to be broken off for a short distance.

Since writing the above I have met an article by Mr James Buckley in the *Cork Historical and Archaeological Journal* for 1907 concerning this stone. In the article it is stated that the Greenhill Ogham Stone No. II was discovered on 6 August 1907, 40 yards away from Stone No. I in a north-easterly direction. The stone

itself is of hard green slate. It was found by the farmer when making a "dyke." A portion of the top, during the operation, was broken off. The inscription is comprised of 12 complete letters and fragments of others. It reads—CATTUBUTTASA. Following the final letter there is about half of the left side of the letter M and half of the first digit of the letter C or Q, and it is very probable that the letter A formerly existed between these fractured scores, making the vocable MAQ(I)—"the son of." The article then goes on to explain the name.

18. *Greenhill Stone* (No. III).—This stone is in the second field away from stone No. I. It is three fields away from the road. It stands in the middle of the field. There are no marks on it. Its colour is gray. The dimensions of the stone are—6 feet 7 inches high, 10 inches broad, and 13 inches thick.

19. Twenty-five feet away from the above and in the same field is a large block of stone. It is in a hollow in the ground, so that the surface of the stone is almost level with the surface of the field. The stone is about 3 feet across.

PARISH OF RAHAN.

20. *Island Stone*.—This is a stone about half a mile from Burnfort Roman Catholic Church, in a field adjoining, and to the left of, the road leading from that Church to Island townland. It is in a marshy field and has fallen, one end being embedded in the ground. (I am not sure that it is a gallaun). The length is 39 inches; the breadth at the end fixed in the earth is 37 inches, while at the opposite end, it is but 18 inches. The thickness is 19 inches.

21. *Island Circle* (?).—This and the following remains in Island townland are situated on the opposite side of the road from the last. They are less than one mile from the Church at Burnfort, and are quite close to the Leapford stream. The above circle (if it ever were one) is now incomplete. It is situated at one side of a field, and the space marked in the diagram, 12 yards in maximum diameter is higher than the surrounding field and has an uneven surface—there being little mounds here and there. Some other stones may be hidden by the soil. A and B are the two stones which attract attention at first, as they are much higher than any of the rest. A is 36 inches high, 22 inches by 18 inches, and is 46 inches from B, and 15 inches from E. B is 30 inches high, 27 inches by 12 inches, and is 12 inches from C. C is 18 inches

high, 40 inches by 2 inches, and is 15 inches from D. D is level with the surface of the ground, and is 24 inches long. E is 27 inches high, 25 inches by 10 inches.

22. *Island Group of Stones.*—These are in the second field due south of the last. A is a very large stone, now lying on the ground.



FIG. 4.—ISLAND CIRCLE

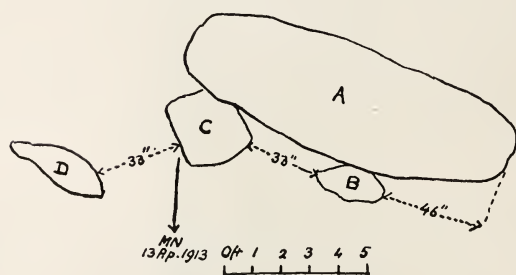


FIG. 5.—ISLAND GROUP

It is 11 feet 8 inches in length, 35 inches broad at one end and 31 inches at the other, and is 16 inches in thickness. B is fixed in the ground, and touches A. It is 2 feet 11 inches high, by 28 inches by 8 inches. C is not fixed. It is thrown against A. Its height is 30 inches by 27 inches by 22 inches. D is fixed in the ground. It is 6 feet 9 inches high and 36 inches broad. The distance from D to the farther end of A is 15 feet. There are some small stones thrown on the ground. The diagram shows the relative positions of the stones.

23. *Island.*—The Leapford stream runs through the field next to that above. It is a very marshy spot, and has numerous stones scattered about, many of which are natural rock. The diagram shows four stones which appear to be true galláns. They are shown in the diagram in some such relative position as they occupy on the field. (There are other stones also in the field which appear to be true galláns.) A is 14 inches high, 8 inches thick, 12 inches broad. B is 28 inches high, 18 inches thick, 17 inches broad; 17 feet 6 inches between A and B. C is 25 inches high, 31 inches thick, 34 inches broad; 20 feet 6 inches between B and C. D is 26 inches high, 18 inches thick, 31 inches broad; 21 feet between C and D.

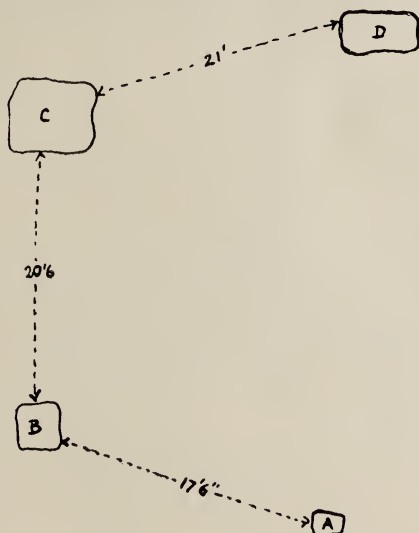


FIG. 6.—ISLAND GALLANS

D is 26 inches high, 18 inches thick, 31 inches broad; 21 feet between C and D.

24. *Island.*—There is a remarkable cluster of stones situated two fields away from the “Island Group of Stones.” There are four rows of stones. The height of all these stones, except those marked A¹, A², A³, A⁴, is inconsiderable, ranging from a couple of inches to not much more than 1 foot. All the stones shown in the rows are firmly fixed in the ground. A¹ is 34 inches high, 34 inches broad, and 12 inches thick. A² is 52 inches high, 26 inches broad, and 11 inches thick. A³ is 43 inches high, 24 inches broad, and 9 inches thick. A⁴ is 24 inches high, 22 inches broad, and 6 inches thick. The length of the rows is 19 feet 6 inches. X¹, X², X³, X⁴ are flat, irregular stones now lying loosely in the places indicated. X¹ rests

against A^3 and on the ground. It is 36 inches high, 56 inches broad, and 8 inches thick. X^2 lies against the 4th and 5th stones of the outer row and on the ground. It is 44 inches long, 44 inches broad, 5 inches thick. X^3 is lying flat on the ground. It is 69 inches by 44 inches by 5 inches.

25. *Monee Stone*.—This stone is in a field (on Mr T. Curtin's farm) at Monee Cross Roads. It is over two miles to the east of

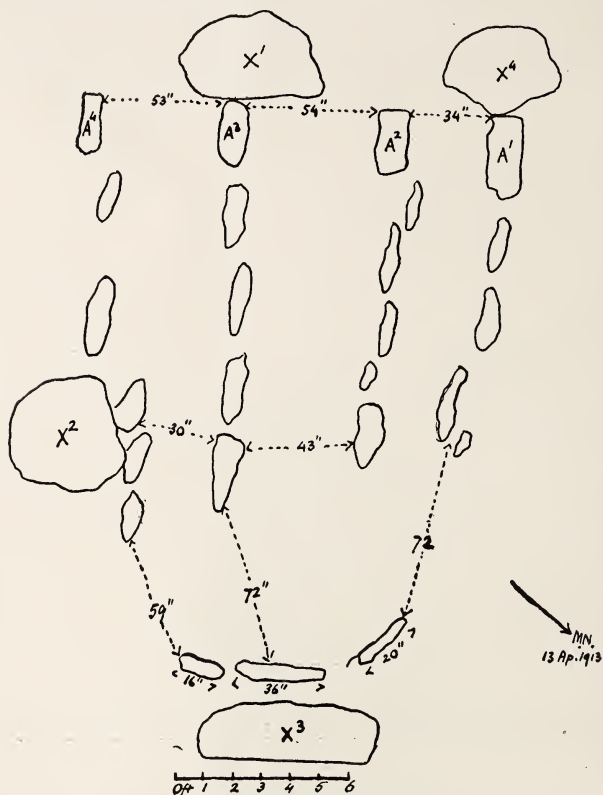


FIG. 7.—ISLAND GROUP

Mourne Abbey Railway Station. The stone is grayish in colour. Its dimensions are :—5 feet 8 inches in height, 2 feet 5 inches in breadth, 2 feet 1 inch in thickness. The land slopes away down from this stone westwards.

PARISH OF GRENAGH

26. *Glancam Dolmen*.—The main road from Cork to Mallow passes over Glancam Bridge about one mile from Rathduff Railway Station. At the Mallow side of this bridge, there is a *boilhrin* turning

off to the right. In the field where this *boithrin* ends (and at a distance of about one mile from the main road) is a dolmen partially embedded in an accumulation of stones, earth, grass, &c. The top of the capstone is level with this accumulation, and, therefore, it is impossible without implements to uncover the upright stones. The interior of the monument is filled up with rubbish. The capstone is 84 inches in length, 33 inches in average breadth, and is 8 inches in thickness. An extended view of the country in all directions is to be had from the spot. The country to the north-east is very wild. (This dolmen is not mentioned by Borlase.)

27. *Lissard Stones (A and B).*—There is a road, about one mile in length, going from Burnfort to the main road from Cork to Mallow.

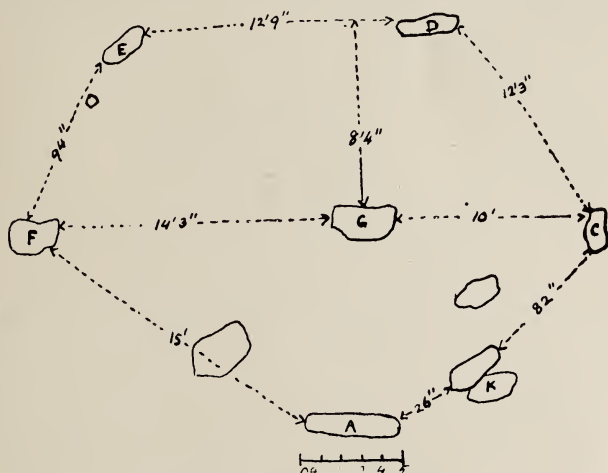


FIG. 8.—LISSARD STONE CIRCLE

This connecting road crosses over the G. S. & W. R. These two stones are in a field adjoining the connecting road, a short distance from the western side of the railway. The farmer on whose lands they are said there was writing on A which had been read by visitors, but I could not distinguish any traces of characters. A is 6 feet 3 inches high, 24 inches broad, 23 inches thick, and is 99 inches in girth. B is an irregular stone, 35 inches high, 26 inches broad, 11 inches thick, and 71 inches in girth.

28. *Lissard Stone (C).*—This stone is in the third field from the last. The main road is visible from the spot, as is the "Circle." The stone is 51 inches high, 80 inches broad, and 5 inches thick.

29. *Lissard Stone Circle.*—This circle is in the third field from the stone marked C above. It is close to the railway line, and

overlooks the high road. A is 27 inches high, 36 inches broad, and 5 inches thick. B is 25 inches high, 34 inches broad, and 10 inches thick. C is 16 inches high, 18 inches broad, and 4 inches thick. D is 33 inches high, 42 inches broad, and 5 inches thick. E is 33 inches high, 35 inches broad, and 5 inches thick. F is 34 inches high, 13 inches broad, and 6 inches thick ; this has fallen. G is 24 inches high, 34 inches broad, and 9 inches thick. X is a stone resting against B.

30. *Newcastle Galláns*.—Along the road to the north-west from the Garryeloyne gallán, and at a distance of 2 miles from Garryeloyne graveyard, a road branches off at right angles on the left. This branch road leads to Courtbrack Roman Catholic

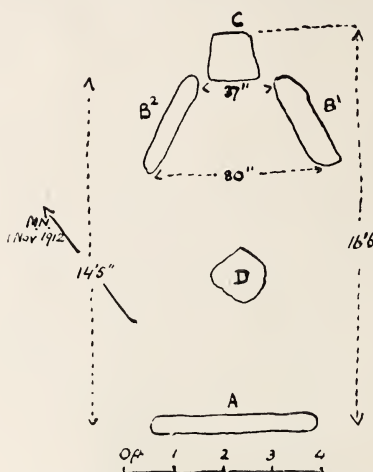


FIG. 9.—GRENAGH SOUTH MONUMENT

Church. Going along this branch for less than half a mile, one meets two galláns in a field behind a "labourer's cottage" on the left. A is 5 feet 10 inches high, 4 feet 10 inches wide, 1 foot thick. B is 4 feet 1 inch high, 2 feet 7 inches wide, 1 foot 11 inches thick. They are 3 feet 2 inches asunder. Hills are visible far away to the south, west, and east. A is of a grayish colour. B is reddish.

31. *Grenagh South Monument*.—This group is about 2 miles west of Rathduff Station (G. S. & W. R.). It is in a field adjoining the road on the left going from Grenagh Roman Catholic Church to Davis' Castle. This monument is marked "Cromlech" on the Ordnance Survey Map, No. 51. A is the footstone—84 inches wide, 43 inches high, 8 inches average thickness. B¹ is the right headstone—44 inches wide, 44 inches high, 16 inches average thickness.

B² is the left headstone—44 inches wide, 49 inches high, 8 inches average thickness. C is the headstone—24 inches wide, 29 inches high, 8 inches average thickness. C appears to have been dislodged. It is now inclining inwards, the inner face being in contact with the earth of the space enclosed by the stones. D is a flat stone 27 inches by 25 inches, lying on the ground inside. Earth, grass, &c., have accumulated round it, and partly hide it. The stones are grayish in colour. (Mentioned by Borlase as No. 4 of the Barretts Dolmens, *Dolmens of Ireland*, vol. i.).

32. *Grenagh North and South Group of Stones*.—This group is in a field at the opposite side of the road from the Grenagh South “Cromlech.” The two monuments are about one-sixth of a mile apart. This group is on the boundary between the townlands of Grenagh North and Grenagh South. A, the larger stone, is 7 feet 2 inches high, 3 feet 9 inches wide and 24 inches thick. It is 149 inches in girth. B, the smaller stone, is 4 feet high, 25 inches wide, 20 inches thick, and is 84 inches in girth. C is a large flat stone lying on the ground and partly embedded in it. It is 80 inches away from B. Its dimensions are 4 feet by 4 feet 6 inches, and is 10 inches thick. A and B are 98 inches apart.

33. *Lyradane Group of Galláns*.—There is a wild moorland, called Lyradane Mountain, about 3 miles to the north-west of Rathduff Station (G. S. & W. R.). A road runs northwards at the western edge of this mountain. In a field adjoining the road, on the left and near the highest part of the mountain, is a group of galláns. They are plainly visible from the road. A (standing) is 43 inches high, 17 inches wide, 22 inches thick, and 79 inches in girth. B (standing) is 42 inches high, 22 inches wide, 11 inches thick, 60 inches in girth. C is a flat stone lying on the ground. Its greatest length is 70 inches greatest breadth 33 inches, thickness 9 inches. C is 4 feet 7 inches away from A. A is 3 feet away from B (as in diagram). The stones are grayish in colour. About one-third of a mile to the east, a stone circle is visible on top of a hill. A great stretch of country is visible to the north. Lyradane Mountain is to the south. Marked “Cromlech” in Ordnance Survey Map No. 51. (Mentioned by Borlase as No. 3 of the Barretts Dolmens, *Dolmens of Ireland*, vol. i.)

34. *Lyradane Stone*.—Before coming to the “Lyradane Group,” about half a mile away, is a gallán in a field at the left side of the road. It is visible from the road, and is inclining to the ground. It is 28 inches high, 23 inches wide, and 10 inches thick.

35. *Rockhill Stone Circle*.—This circle is on a moor about one-

third of a mile away from the Lyradane Group of galláns. The circle is visible to a person standing at the galláns. A great stretch of country is visible to the north and west. There are hills in the distance to the east. A moor is to the south. The circle is made up of four stones, of which two are now prostrate. It would seem that there were other stones in the circle originally. It is 15 feet in diameter. The position of the stones is shown in the diagram. A (standing) is 46 inches high, 36 inches wide, and 10 inches thick. B (standing) is 39 inches high, 34 inches wide, and 5 inches thick. C (lying) is 60 inches long, 37 inches wide, and 8 inches thick. D (lying) is 54 inches long, 27 inches wide, and 8 inches thick. From A to C is 11 feet, C to B 3 feet 6 inches, B to D 6 feet, A to D

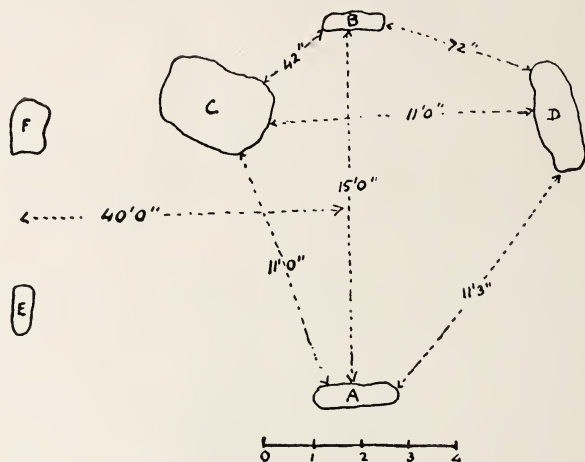


FIG. 10.—ROCKHILL STONE CIRCLE

11 feet 3 inches, and C to D 11 feet. These stones are grayish in colour. At a distance of 40 feet from the centre of the circle are two standing stones (E and F), 67 inches apart. E is 4 feet 9 inches high, 24 inches wide, and 17 inches thick. F is 4 feet 3 inches high, 23 inches wide, and 8 inches thick. E is grayish, and F is reddish in colour. E and F stand due north of the circle.

36. *Ballyglass Gallán*.—This stone is nearly half a mile away from Ballyglass Bridge in a field adjoining the road on the left, when going from the bridge to Ballyglass National School. In the next field is a large earthen fort about 40 yards in diameter. There are hills to the south and west. A glen runs southwards. The ground rises to the north. The height of the stone is 5 feet 6 inches, width 4 feet 1 inch, and thickness 11 inches. There are some marks along the edges, but they do not appear to be Ogham letters.

PARISH OF GARRYCLOYNE

37. *Knocknalyre Galláns*.—(A) There is a road going from the village of Waterloo to Garrycloyne graveyard. About half a mile from the village along this road, and in the second field at the left of the road is a gallán. It can be seen from the road. The Great Southern and Western Railway line is visible half a mile to the east. Waterloo Roman Catholic Church and Round Tower are visible half a mile to the south. The stone is grayish in colour. It is 4 feet high, 30 inches wide. Its thickness varies from 29 inches at the bottom to a couple on top. (B) In the next field from the above, and still further from the road, is another gallán. It is due west of the last one. This stone is of a grayish colour. It is 4 feet high, 15 inches wide, and 13 inches thick.

38. *Garrycloyne Gallán*.—About a quarter of a mile along the road to the north-west of the last, the Knocknalyre galláns, in a field adjoining the road on the left, is another gallán. At the opposite side of the road is Garrycloyne Castle. The stone overlooks a rivulet. It is 2 feet 9 inches high, 27 inches wide, and 4 inches thick. It is reddish in colour.

PARISH OF KILCULLY

39. *Rahanisky Stones (A and B)*.—There are two roads which directly enter the village of Whitechurch coming from Cork City. On the eastern road, in the townland of Rahanisky, parish of Kilcully, are these stones. A is in a field at the left side of the road when going north. It is visible from the road. It is a short distance north of the spot marked "Site of Castle" on the Ordnance Survey Map. (A dwelling-house is now built on the site.) B is in the next field to the north. A—height, 80 inches; breadth, 27 inches; thickness, 8 inches; girth, 55 inches. B is not so high, but is of greater girth than A. (I did not get its dimensions, as the field had only been recently tilled.) The stones are reddish in colour.

PARISH OF ST ANN, SHANDON

TOWNLAND OF BALLINCOLLY

40. About one mile from Dublin Pike is a gallán in the first field from the road at the right hand side. It is reddish in colour. It is 38 inches high, by 6 to 12 inches by 9 inches.

41. In the second field north of the last gallán is a stone of reddish colour. It is 41 inches high, by 22 inches by 11 inches.

42. In the next field to the east of the last is another gallán.

43. At the opposite side of the road and two fields in, is a gallán of reddish colour. It is 51 inches high by 17 inches by 10 inches. It is in a height in a field, and a great view is to be had all round.

44. At Dublin Pike, on the road leading to White's Cross, is a gallán at the right hand side. It is in the first field from the Cross, and is of a reddish colour. Its dimensions are—57 inches high by 19 inches by 5 inches. The land rises away to the north-east.

TOWNLAND OF BALLINCROKIG

45. About a quarter of a mile from White's Cross at the right hand side, is seen a gallán reddish in colour. Its dimensions are—78 inches high, by 22 inches by 4 inches.

46. In the second field from White's Cross on the road to Coole, at the right hand side, is seen a gallán reddish in colour. It is 53 inches high by 19 inches by 6 inches.

PARISH OF ST MARY, SHANDON

TOWNLAND OF KILLEENS

47. About 600 yards distance from Wyse's Bridge along the road leading to Anagloghduff Bridge, and in the second field up from the road at the left hand side is a gallán. It is in the field immediately south of All Saints' Well. It is of a grayish colour and measures 53 inches by 20 inches by 29 inches by 5 inches.

48. In the next field, to the east of the last and adjoining the road, is a gallán. It is reddish in colour. Its dimensions are—44 inches high, by 27 inches by 7 inches.

49. In the next field to the east is a gallán of reddish colour. It is 84 inches high by 40 inches by 7 inches.

50. Two fields east of the last and three fields from the road is another stone. It is of a reddish colour. It measures 58 inches high by 18 inches by 5 inches. In the same field is an earthen fort 38 yards in diameter. There is a fine view of the country to the west and south-west.

51. Three fields away, to the east, is another gallán. It has a reddish colour, and is 60 inches high by 26 inches by 4 inches.

52. In the next field north of the last is a gallán of reddish colour. Its dimensions are 66 inches high, 30 inches by 6 inches.

53. In the next field, to the east, is another gallán. It can be seen from the road. It is of a reddish colour. It is 56 inches high by 20 inches to 24 inches by 11 inches.

54. Two fields north of the last is a gallán reddish in colour. The dimensions are—51 inches high, 23 inches by 9 inches. In the same field is a cairn. The land slopes to the south.

55. In the third field east of the last and the second from the road is a gallán of reddish colour. It measures 45 inches high by 35 inches by 4 inches.

56. In the next field east of the last and second from the road

is a stone of reddish colour. It is 57 inches high by 34 inches by 4 inches.

57. In the first field before coming to Killeens House and the first field from the road is a gallán of a reddish colour. It is out of the perpendicular. Dimensions, 56 inches by 21 inches by 7 inches.

58. In the next field to the east of No. 56, and the field north of No. 57, is a gallán of reddish colour. It is out of the perpendicular. It is 72 inches high by 26 inches by 3 inches.

59. In the next field east of the last and second from the road is a gallán.

60. In the second field north of Anagloghduff Bridge, and the first from the road at the western side, is a gallán, grayish in colour. It is 45 inches high by 11 inches by 9 inches.

61. In the field east of Anagloghduff Bridge is a gallán. It is reddish in colour; 36 inches high by 12 inches by 5 inches.

TOWNLAND OF GARRANEBRAHER

62. About a quarter of a mile from the Monastery on Blarney road is a lane at the right hand side of the road. About one mile up this lane, at the right hand side and first field from the laneway, is a gallán whose dimensions are 56 inches high by 21 inches by 8 inches. It is of a reddish colour, and is in O'Connell's farm.

63. At the opposite side of the lane is a gallán of reddish colour. It can be seen from the lane, and is 57 inches high, by 9 inches by 14 inches.

64. Proceeding about a quarter of a mile from the last mentioned is a *boithrín* at the right. In the second field from this on the right is a gallán grayish in colour. It measures 41 inches high by 38 inches by 8 inches.

65. In the second field east of this gallán is another stone of reddish colour. It is 32 inches high by 11 inches by 4 inches.

66. In the field east of the last is a reddish gallán. It measures 35 inches high by 13 inches by 6 inches.

67. In the third field from the Fair Field on the same *boithrín* and at the right hand side are three galláns, two of which (B and C) can be seen from the lane. They are reddish in colour, and measure—A, 42 inches high by 26 inches by 3 inches; B, 40 inches high by 23 inches by 4 inches; C, 63 inches high by 28 inches by 4 inches. There are 57 yards between A and B, and 106 yards between B and C.

68. As one comes southwards for about a quarter of a mile from the Fair Field is a *boithrín* at the right. In the second field from this is a gallán which can be seen from the road. It is of a reddish colour, and is 64 inches high, 21 inches by 5 inches.

69. In the field to the west of Churchfield House is a gallán

which can be seen from the road. It is 56 inches high by 18 inches by 7 inches. Reddish in colour.

70. At the opposite side of the road is a stone reddish in colour. It measures 65 inches high, 19 inches by 7 inches.

71. In the second field west of Churchfield House is a gallán which can be seen from the road. It is of a reddish colour, and is 41 inches high by 24 inches by 5 inches.

72. At the opposite side of the road to this is a gallán which can be seen from the last. Its dimensions are—69 inches high, and from 16 to 29 inches by 8 inches. It is reddish in colour.

73. In the field west of No. 70 is a gallán which can be seen from the road. It is 50 inches high by 23 inches by 6 inches.

74. In the field due west of the last and the second from the road is a gallán of reddish colour. It measures 53 inches high, 24 inches by 7 inches.

75. In Collins's farm are two galláns, at the left hand side of the road, and about south-east of No. 26. A is 74 inches high by 20 inches by 7 inches ; 68 yards to the west is B, which is 64 inches high by 27 inches by 5 inches. Both stones are of a reddish colour.

TOWNLAND OF COMMONS

76. In the second field to the north of the *boithrin* and opposite the stone No. 66 is a gallán of reddish colour. It is 38 inches high by 8 inches by 11 inches.

77. In the field west of the last is another gallán.

78. In the field north of the last is a gallán of reddish colour. It is 49 inches high by 7 inches by 7 inches. 77, 78 and 57 are in a line.

79. In the next field to the east of the last are two galláns, reddish in colour. A is 40 inches high by 21 inches by 6 inches B is east of A. B is 42 inches high by 28 inches by 13 inches.

80. To the south of the last mentioned, and the first field from the road, is a gallán of reddish colour. The dimensions are—38 inches high by 11 inches by 5 inches.

81. In the first field at the left hand side of the road going from the Fair Field to Anagloghduff Bridge is a gallán 49 inches high by 69 inches in girth. It is of a reddish colour.

82. In the field north of the last is a gallán of reddish colour. It is 44 inches high by 18 inches by 11 inches.

83. At the opposite side of the road, in the first field, is a gallán of reddish colour. It is 56 inches high by 23 inches by 6 inches.

84. In the field north of 82 is a gallán.

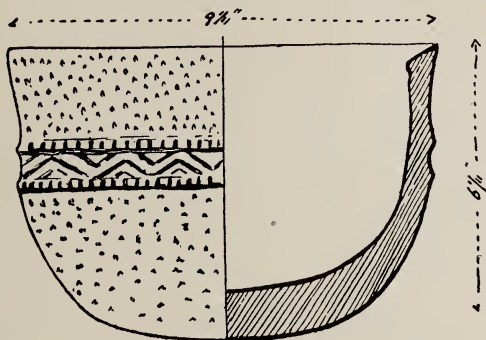
85. In the second field from Anagloghduff Bridge, at the left hand side of the road, is a gallán of reddish colour. It measures 57 inches high by 10 inches by 15 inches.

(To be continued.)

MISCELLANEA

Cist-burial in Co. Wicklow.—About half a mile to the north-east of Ovoca railway station is a hill of pretty considerable elevation called Knockanree. This forms part of the townland of the same name, and rises rather abruptly between two valleys at its western and southern aspects. It is flat for some distance from its summit to the north, and then merges into rising ground until the adjacent townland of Kilmacoo is met.

On the tableland, some distance from the summit, can be discerned the outlines of a rath, about 50 yards in diameter, the ditch



RESTORATION OF URN FOUND AT KNOCKANREE

being almost effaced on one side and represented only by a slight elevation in a field that has repeatedly been worked.

Ten years ago, the owner of the land, whilst ploughing, struck a stone slab, about a foot from the surface, near the centre of the rath. On raising the stone he discovered a quadrilateral space 17 inches by 12 inches, bounded by four upright slabs converging towards the bottom of the cavity. The covering stone rested on the uprights. The space contained a small earthenware urn.

Unfortunately, the urn was broken during removal. The finder took away the fragments and kept them at his house for some time, but, on the sudden death of one of his cattle, thought it wiser to restore them to their original receptacle. The urn contained ashes and portion of a charred bone. No metallic or other object of interest was found.

At my request, last December, the farmer kindly brought me

to the place and exposed the cist, allowing me to take away whatever fragments of the urn still remained. The broken portions showed that the vessel was composed of burnt clay, and that it presented on its surface a rather elaborate ornamentation.

In the field outside the rath, the owner tells me that some years ago he discovered what he describes as a grave—a space about 6 feet long and 3 feet wide, bounded by upright slabs and containing charcoal. Owing to the inclemency of the weather we were compelled to abandon the search for this interesting object.—WILLIAM J. DARGAN.

NOTICE OF BOOK

Calendar of Letters, Despatches and State Papers relating to the Negotiations between England and Spain, preserved in the Archives at Vienna, Simancas, Besançon and Brussels, Vol. XI. Edward VI. and Mary. Edited by ROYALL TYLER. H. M. Stationery Office, 1916.

THIS is a volume of prime and fascinating importance for the history of the events that supervened in England on the death of Edward VI. The course of Northumberland's attempt to seize the throne for Lady Jane Grey, and the later negotiations for Queen Mary's marriage are the main subjects of the despatches. References to Ireland are not many. It was rumoured that Northumberland, to secure French support, had offered to hand Ireland over to France, and after his fall the French were represented as using their Scottish connexion to stir up trouble among "the wild Irish," and as planning to seize two Irish harbours (Swilly and Foyle ?), capable of holding over a thousand ships, to be a base of operations against Scotland and England. But the wild Irish were unexpectedly willing to submit to Queen Mary. The most interesting, perhaps, of the Irish references is marred and obscured by an error into which the editor has been betrayed. The Spanish Ambassador Renard wrote to Charles V on 3 December 1553, that he had approached "Lord 'Gueret,' a foremost Irish noble," and secured his support for the Spanish marriage. The editor identifies Lord Gueret with Richard Butler, Lord Mountgarret, whose title he has unfortunately interpolated into the calendar ; but who was not of such consequence as to receive special attention from the imperial ambassador. The person intended was that "Lord Garret," of whom Lord Deputy Crofts wrote to the English Privy Council on 21 May 1552, that the Irish Treasury was unable to pay him its debt, namely, Garret or Gerald Fitz Gerald, heir to the earldom of Kildare, who, having found protection with the Prince-Bishop of Liège when no secular prince dared shelter him from Henry VIII, had made his peace with Edward VI and had been restored to his estates. At the time of Edward's death he was resident at the English Court ; under Northumberland's influence he had signed the Greenwich declaration against the legitimacy of Mary and Elizabeth, but, while Mary's

cause yet hung in the balance, he was among those who went to her at Framlingham and were received to favour. He was still Lord Garret Fitz Gerald, as the earldom of Kildare was not restored until 1554. The attraction which the romantic adventures of this all but single hope of the house of Kildare have had for his countrymen will be sufficient reason for citing here in connexion with his name the additional particulars furnished by Renard and likely to be overlooked through the error in the calendar :—

“ I have approached Lord Derby and Lord ‘ Gueret,’ a foremost Irish noble, and they will work in favour of the alliance, for Derby hopes that he may be sent to Spain to pass the treaty, and ‘ Gueret ’ that he may be received into his highness [Prince Philip’s] service. Indeed, Sire, he is a well-bred and accomplished gentleman, brought up at Liège and in the Low Countries, and he has prayed me to beg of your Majesty a passport for two roan horses that he desires to buy in Flanders. I have promised to do so, and as it is only for two horses, if your Majesty were pleased to grant his request, it would lay him under an obligation ; if two were too many, perhaps one might be allowed to pass, and I will leave it to your Majesty’s judgment, only assuring you that he is a lord of position over here.”

PROCEEDINGS

THE ANNUAL GENERAL MEETING of the Society was held in the SOCIETY'S ROOMS, 6 ST. STEPHEN'S GREEN, DUBLIN, on TUESDAY, 25th JANUARY, 1916, at 5 o'clock, p.m.

COUNT PLUNKETT, K.C.H.S., F.S.A., M.R.I.A., *President*, in the Chair.

Also present:—

Vice-Presidents:—E. C. R. Armstrong, F.S.A., M. J. McEnery, M.R.I.A., T. J. Westropp, M.A., M.R.I.A.

Fellows:—H. F. Berry, I.S.O., LITT.D., G. D. Burtchaell, LL.B., James Coleman, William R. Dawson, M.D., S. A. O. Fitz Patrick, Sir William Fry, F.R.G.S., Thomas Laffan, M.D., P. J. Lynch, M.R.I.A., Professor R. A. S. Macalister, LITT.D., F.S.A., Charles McNeill, *Hon. Gen. Secretary*, Samuel G. Murray, P. J. O'Reilly, Andrew Robinson, M.V.O., Rev. John L. Robinson, M.A., J. F. Weldrick, Henry Bantry White, I.S.O., M.A.I., *Hon Treasurer*, Herbert Wood, M.R.I.A., Dr. Lloyd Woolcombe, M.A., LL.D.

Members:—C. C. Atkinson, J. J. Buckley, William Chamney, H. S. Crawford, M.R.I.A., J. P. Dalton, M.A., W. J. Dargan, M.D., I. R. B. Jennings, J.P., W. B. Joyce, B.A., R. J. Kelly, K.C., Mrs Annie Long, Colonel J. K. Milner, R. G. Pilkington, Ignatius J. Rice, R. B. Sayers, Rev. Francis T. Wall

Associate Members:—Mrs W. J. Dargan, J. J. Healy, A. R. H. Montgomery, Michael S. Walsh, L.R.C.P.I.

The minutes of the previous meeting were read and confirmed. Mr William C. Stubbs, *Fellow*, moved and Mr M. J. McEnery, *Fellow*, seconded and it passed, that the following amendments be made in the Statutes and By-Laws of the Society.

AMENDMENTS TO STATUTES AND BY-LAWS.

1. To add a new Rule as follows:—

“Members shall be elected only at a General Meeting of the Society, on the nomination of the Council, with the name of a Fellow or Member as Proposer. Each Member shall pay an Entrance Fee of 10s. and an Annual Subscription of 10s., or a Life Composition of £7 including the Entrance Fee.”

2. To amend Rule 5 to read:—

“Associate Members *may* be elected,” &c., instead of “Associate Members *shall* be elected,” &c.;

and to add:—

“Associate Members may become Members on paying 10s., the Entrance Fee of Members, in addition to the Annual Subscription of 10s.”

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3. To add the word "Members" after the word "Fellows" in the first and in the second sentence of Rule 6, and in the second sentence of Rule 11, and in the first sentence of Rule 28.

4. To amend Rule 25 to read:—

"The Accounts of the Society shall be audited each year by two auditors nominated by the Council and approved by the Society at the Annual General Meeting. The Accounts so audited, together with the report of the auditors, shall be presented by the Council at the next General Meeting of the Society."

5. To add the word "only" after the word "elected" in the present rule No. 3.

The following candidates were elected:—

FELLOWS.

Butler, William F., M.A., F.R.U.I. 1 Hume Street, Dublin (*Member*, 1898): proposed by Charles McNeill, *Hon. Gen. Sec.*

Le Fanu, Thomas Philip, C.B., Abington, Bray, Co. Wicklow (*Member*, 1892): proposed by Henry Berry, I.S.O., LITT.D., *Fellow*.

Panter, George William, M.A., The Bawn, Foxrock, Co. Dublin: proposed by G. D. Burtchaell, LL.B., *Fellow*.

Wood, Herbert, B.A., M.R.I.A., 6 Clarinda Park, E., Kingstown: proposed by Henry Berry, I.S.O., LITT.D., *Fellow*.

MEMBERS.

Doyle, Rev. James, C.C., St. Mary's, Haddington Road, Dublin: proposed by the Rev. Francis Wall, C.C., *Member*.

Hutton, Miss H. M., 40 St. Stephen's Green, Dublin: proposed by John Cooke, M.A., *Fellow*.

McKenna, Philip, Corrella, Kimmage Road, Dublin: proposed by Denis Carolan Rushe, *Fellow*.

O'Ryan, Miss Elizabeth Mary, The Square, Youghal: proposed by the Rev. T. W. O'Ryan, C.C., *Member*.

Reid, Thomas E., Secretary, Armagh County Council, 6 Vicar's Hill, Armagh: proposed by Denis Carolan Rushe, *Fellow*.

ASSOCIATE MEMBERS.

Barbor, Rev. Henry Albert Dawson, M.A., Castledermot Rectory, Co. Kildare: proposed by S. A. O. FitzPatrick, *Fellow*.

Forsayeth, Lieut.-Col. R. W., Whitechurch House, Cappagh, Co. Waterford: proposed by Charles McNeill, *Hon. Gen. Sec.*

Gahan, Rev. Walter Henry Townsend, B.A., The Rectory, Gorey, Co. Wexford: proposed by S. A. O. FitzPatrick, *Fellow*.

McDonagh, Thomas, 7 St. Alphonsus Road, Drumcondra : proposed by M. S. Walsh, M.D., *Associate Member*.

Read, Mrs. Geraldine, Provincial Bank, Camden Street, Dublin : proposed by M. S. Walsh, M.D., *Associate Member*.

THE COUNCIL'S REPORT FOR 1915.

The Council's Report for 1915 having been circulated previously, was taken as read, and adopted as follows:—

At the Spring Quarterly Meeting the ruins of Bective Abbey and the antiquities of Trim were visited by a considerable number of members. The Summer Meeting at Londonderry was also numerously attended, and the members were enabled during the week to examine under satisfactory conditions remains of nearly every period of Irish antiquity in several districts of Counties Donegal and Londonderry. At this, as well as at the Spring Meeting, the visiting members received everywhere gratifying assistance, attention and hospitality from resident members, from the owners and custodians of the places and objects they desired to examine, and from public authorities. The Corporation courteously gave the use of the Guildhall for the General Meeting, at which the Mayor, Alderman R. N. Anderson, welcomed the Society to the City. The Council has conveyed the thanks of the Society in all these cases.

The Summer Meeting for 1916 is to be held in Munster. An invitation to make Limerick the centre for this meeting has been received from the North Munster Archaeological Society, and the Council recommends its acceptance.

The following programme for the year 1916 is submitted:—

PLACE	DATE	REMARKS
Dublin . .	Tuesday, Jan. 25 .	Annual Meeting* and Evening Meeting for Papers
„ . .	„ Feb. 29 .	Evening Meeting for Papers
„ . .	„ Mar. 28 .	„ „
„ . .	„ May 2 .	Quarterly Meeting*
Limerick .	Monday, June 26 .	Summer Meeting* and Annual Excursion, June 27–July 1
Dublin . .	Tuesday, Sept. 26 .	Quarterly Meeting*
„ . .	„ Dec. 12 .	Evening Meeting for Business under Rule 22, and for Papers

* Railway Return Tickets at a single fare and one-third may be obtained.

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Twelve Meetings of the Council were held during 1915, and the attendances were as follows:—

COUNT PLUNKETT, <i>President</i>	11	S. A. O. FITZPATRICK	...	6
JOHN RIBTON GARSTIN, <i>Past President</i>	...	R. A. S. MACALISTER	...	7
F. ELDRINGTON BALL, <i>Vice-President</i>	...	W. F. BUTLER	...	5
	9	LUCAS WHITE KING	...	7
JOHN COOKE, <i>Vice-President</i>	7	T. J. MELLON	...	1
LORD WALTER FITZGERALD, <i>Vice-President</i>	...	SIR J. R. O'CONNELL	...	4
	9	P. J. O'REILLY	...	7
T. J. WESTROPP, <i>Vice-Pres.</i>	8	H. F. BERRY	...	9
RT. HON. M. F. COX, <i>Vice-President</i>	...	W. COTTER STUBBS	...	6
	1	F. J. BIGGER	...	1
E. C. R. ARMSTRONG, <i>Vice-President</i>	...	JAMES COLEMAN	...	3
	11	T. P. LE FANU	...	9
M. J. McENERY, <i>Vice-Pres.</i>	6	P. J. LYNCH	...	9
CHARLES McNEILL, <i>Hon. Gen. Sec.</i>	...	G. W. PLACE	...	6
	12	REV. J. L. ROBINSON	...	8
H. BANTRY WHITE, <i>Hon. Treas.</i>	...	HERBERT WOOD	...	7
	10			

Count Plunkett, having been President for four years in succession, now retires and is not eligible for re-election.

Four vacancies in the office of Vice-President arise by the retirement of the Senior Vice-President in each province, and there is an additional vacancy in Munster through the death of the Most Rev. Dr Sheehan, Bishop of Waterford.

There are four statutory vacancies on the Council, and two through insufficient attendance.

The Council nominates the present honorary officers, Mr Charles McNeill to be Hon. General Secretary, and Mr H. Bantry White to be Hon. Treasurer for 1916.

The several vacancies having been declared in accordance with Rule 22, nominations were duly received as follows:—

FOR PRESIDENT:—

THOMAS JOHNSON WESTROPP, M.A., C.E., M.R.I.A.

FOR VICE-PRESIDENTS:—

LEINSTER—R. A. S. MACALISTER, LITT.D., M.R.I.A., F.S.A.

ULSTER—F. J. BIGGER, M.R.I.A.

MUNSTER—RT. HON. LORD INCHQUIN, D.L.

REV. CANON COURTENAY MOORE, M.A.

W. F. BUTLER, M.A.

CONNACHT—SIR JOSEPH A. GLYNN.

FOR THE COUNCIL :—

G. D. BURTCHAELL, M.A., LL.B., Fellow.
 T. G. H. GREENE, M.R.I.A., Fellow.
 H. S. CRAWFORD, B.E., M.R.I.A., Member.
 R. J. KELLY, K.C., Member.
 H. G. LEASK, PRES. A.A.I., Member.
 REV. P. POWER, M.R.I.A., Member.

As the nominations correspond with the places vacant, the persons nominated are to be declared elected.

During the year, 2 Members were advanced to the rank of Fellow; 5 Fellows and 19 Associate Members were elected; 9 Fellows, 31 Members and 16 Associate Members resigned. The names of 11 Members were removed from the Roll under Rule 11 for non-payment of subscriptions. The number of deaths notified was 25. The Council regret to have to record amongst the number the deaths of several prominent members of the Society.

OBITUARY NOTICES.

By the death of ARTHUR EDWARD, LORD ARDILAUN, which occurred on 20 January, 1915, our country has lost a foremost citizen and an attached son. In Ireland, at St Anne's, in the county of Dublin, he was born and died; in Ireland, at the College of the Holy and Undivided Trinity, he was educated; and in Ireland he resided constantly and spent his wealth. With the life of the city of Dublin, of which he was sometime a representative in Parliament, he was closely connected, and he was strenuous in maintaining its institutions and in promoting movements for its improvement. For nearly half a century he had been a member of our Society, and he took an active interest in its objects as well historical as archæological. The History of the Royal Dublin Society, which has recently appeared from Dr Berry's pen, owed its inception and execution to him; and the ruins of Cong Abbey, which are situated on his estate, had in him a faithful custodian. To his taste in design St Stephen's Green Park remains a monument, and his seats in the counties of Dublin and Galway bear witness.

DR GEORGE J. FOGERTY, although he gave no paper to our *Journal*, was a member of the Society deeply interested in its work and always ready to help any fellow-members by procuring notes or photographs for them. Our *Journal* and those of the Limerick Field Club and the North Munster

Archaeological Society are enriched by his beautiful views. He was the son of a well-known Limerick architect, Joseph Fogerty, and was born in that city in 1851. He graduated in the Queen's University from Queen's College, Cork, and there qualified for the medical profession. Then, joining the Royal Navy, he saw active service in the Egyptian war at El-Teb in 1884. He accompanied his present Majesty and the Duke of Clarence on their tour of the Empire. He retired in 1899. Two years later his connexion with our Society began. He especially devoted himself to the archaeological work of the Limerick Field Club, organising meetings, lectures and excursions. His kind and unselfish nature made him ever ready to help others, his deep interest in the antiquities and his admiration for the scenery of our coasts made him an ideal companion. His photographs, many of which are in the collection of our Society, testify to his interest in these directions. His assistance in the archaeological section of the Clare Island Survey of the Royal Irish Academy, in the survey of the dolmens of Co. Limerick, of the Co. Clare sandhill settlements and of the promontory forts was of the highest value. Nor did he rest content with labour and help to others in the matters of science and archaeology; he devoted himself to the cause of the poor and the suffering, especially in connection with Barrington's Hospital. The strain thrown on that institution by the influx of wounded soldiers in the autumn and winter of last year told on Dr Fogerty's health, but he never spared himself on that account. A severe attack of pneumonia, from which for a time there was hope of his recovery, closed his useful career on February 14th last.

THE MOST REV. RICHARD ALPHONSUS SHEEHAN, Bishop of Waterford and a Vice-President of the Society, who died on the 15th of October, 1915, was elected a Fellow in 1892. He was born in Bantry, seventy years ago, received his early education there and in Cork, and in due time entered Maynooth College, in which he attained the highest distinctions throughout his course. He was ordained priest in 1868, served first for three years as chaplain to the Ursuline Convent at Blackrock, Cork, and afterwards for fourteen years as curate of St Patrick's, and for six years as administrator of SS. Peter and Paul's, in the city of Cork. He was promoted to the See of Waterford in 1892, and thenceforward was prominent in the philanthropical, industrial and educational movements of the city. While in Cork he took a leading part in establishing the Cork Historical and Archaeological Society, of which he became the first president in 1891; on removing to Waterford he was mainly instrumental in founding the Waterford Archaeological Society, of which he continued to be the mainstay

until his death. The work of these two societies is an abiding monument of the Bishop's zeal for archaeological studies. His own published compositions on subjects of antiquity were few—in 1891 he contributed to the Cork Society a paper on "The Literary History of the City of Cork"; and in 1893 he read before the Waterford Society a discourse on "The Scope and Ends of Archaeological Research." Dr Sheehan was Vice President of our Society on three occasions—1896-1899, 1901-1904, 1909-1915—and during his last term of office he presided at the Munster Meeting of 1909, and delivered addresses to the Society which were printed in Vol. XXXIX. of our *Journal*.

The death of the RIGHT HON. SIR JOHN RHYS, LITT.D., F.B.A., Principal of Jesus College and Professor of Celtic in the University of Oxford, has been a heavy loss to the Society, of which he had been an Honorary Fellow for twenty-five years.

He was born in 1840, the son of a Cardiganshire farmer, and received his early education at Penllwyd British School and at the Normal College, Bangor. He entered Jesus College, Oxford, in 1865; graduated with a first-class in *Litteræ Humaniores*; and was afterwards elected Fellow of Merton College. He continued his philological studies at the Sorbonne in Paris, and at Heidelberg, Leipzig, and Göttingen. Returning home, he was for a time inspector of schools in Flint and Denbigh; but when the Professorship of Celtic was established in Oxford in 1877, he was elected to that post and held it until his death. Soon after his appointment he was elected to an Honorary Fellowship of Jesus College, and to full Fellowship in 1881. He succeeded to the Principalship of the College in 1895. He was knighted in 1907, and admitted to the Privy Council in 1911.

Only the most important of his contributions to learning can be referred to here. He published his *Lectures in Welsh Philology* in 1877. As Hibbert Lecturer, in 1886, he published his book on *Celtic Heathendom*—a valuable piece of pioneer work. Written under the influence of the school of mythic interpretation associated in this country with the name of Max Müller, this book is now somewhat antiquated. It still stands, however, as a great compilation of material, though the advance of studies in Comparative Religion has taught us to interpret the material differently. The Hibbert Lectures were followed by a volume on the Arthurian Legend, adhering to the same lines of interpretation, though with a growing hesitation as to their finality, and by two volumes on Welsh and Manx Folklore. In 1882 he published a most valuable little work on *Celtic Britain*, and another on *The Welsh People* (written in collaboration with Sir Brynmor Jones) in 1900. This last-named work was the outcome

of his membership of the Welsh Land Commission, one of the many commissions, including the Irish Universities Commission and the Commission of Ancient and Historical Monuments for Wales, on which he served.

As an epigraphist, perhaps, he was best known, though his work in other departments, such as Phonology, Folklore, Ethnology, &c., is no less important. In 1875 he laid the foundation of the scientific study of Ogham inscriptions by a letter written to Dr W. Stokes and published in the *Proceedings* of the Royal Irish Academy (Ser. II, Vol. I, p. 298). This, probably the first contribution of permanent scientific value made to early Irish epigraphy, he followed by a long series of papers on the subject in various journals, including our own, all of them full of evidence of his learning and ingenuity. He had personally examined almost every one of the known Celtic inscriptions of Great Britain and Ireland, and in recent years he attacked the many problems of Gaulish inscriptions with no less success. His earliest contribution to our *Journal* was a communication, in 1884, on "The Kerry Oghams." In 1891, as President of the Cambrian Archaeological Association, he took part in the joint meeting of our Society and that Association at Killarney, and delivered an inaugural address on "The Early Irish Conquests of Wales and Dumnonia," which was printed in our *Journal* (Vol. XXI.), and he was a frequent contributor, chiefly on Ogham inscriptions, to subsequent volumes.

During the past three years he had been in failing health, though he kept up his interests to the last, and the end came more suddenly than was expected, on the evening of 17 December 1915. Few men were more universally beloved. His genial disposition made him ever a delightful companion, and no notice of him, however short, should omit mention of the unselfishness with which he always welcomed and encouraged new recruits to the studies which many a man would have been more ready to monopolise. His stores of learning were at all times at the disposal of any who chose to ask his help.

WILLIAM JAMES GROVE WHITE, elder son of the late Mr Thomas Fell White, of Dublin, was educated at Trinity College, where he took the degrees of B.A. and LL.B. Having adopted the solicitor's branch of the legal profession he was admitted in 1874, and soon after was appointed Solicitor to the Grand Jury of the County of Kildare. In 1889 Mr Grove White became Crown Solicitor for that County, later on becoming Solicitor to the Kildare County Council. Joining our Society in 1889, he always took the deepest interest in its working, and for a number of years transacted all its legal business. During the negotiations that pre-

ceded the granting to it of a Royal Charter he devoted much time and attention to the various details connected with the matter. Mr White rarely missed attending the excursions of the Society, which were a source of much enjoyment to him; and during those gatherings, as indeed at all times, his hearty, genial manner procured him many friends. He sat on the Council of our Society from 1899, and his knowledge of the antiquities of the country was of much value in the various questions that came before that body. Mr Grove White was a member of the old county family of that name so long seated at Kilbyrne, Co. Cork, and it is of interest to note that his cousin, Colonel James Grove White, of that place, well-known in the South of Ireland as an enthusiastic antiquary, was recently elected President of the Cork Archaeological Society, Mr W. J. Grove White married Emily, daughter of the late Mr William Wilson, of Dublin, by whom he had five sons, three of whom are at present serving their country in the war. He died on the 1st of March, 1915, aged 63 years.

The total membership now stands at 917, and comprises:—

Honorary Fellows	...	...	10
Life Fellows	...	...	51
Fellows	...	...	145
Life Members	...	...	49
Members	...	...	591
Associate Members	...	...	71

The Council regrets that the losses through death and withdrawal have not been balanced by new accessions. The position of the Society in this respect is inevitably affected by the pressure of the times, but the Council is of opinion that the present state of the membership gives no ground to apprehend that, when more favourable circumstances return, the Society will not be found in a position to carry on its work as vigorously as heretofore.

The General Index to Vols. XXI-XL of the *Journal*, referred to in the previous year's report, was issued to Fellows as an extra volume during the past year. The Council feels bound to renew the expression of its obligation to Mr William Cotter Stubbs for the labour which he devoted to this very onerous and important task, and for the entirely satisfactory manner in which he brought it to completion.

The *Calendar of the Gormanston Register* has also been completed, and is in course of distribution to Fellows as an extra volume. Since the death of the late Mr James Mills the responsibility for editing the work and for completing the index to it

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has fallen entirely on Mr. M. J. McEnery, his successor in the office of Deputy-Keeper of the Records and one of our Vice-Presidents. The Council is greatly indebted to Mr. McEnery for his valuable services.

In addition to publications received in exchange for the *Journal*, the following works have been presented to the Society's Library :—

History of the County of Dublin. Parts I., II., and III. By F. Elrington Ball, Litt.D., Vice-President; and

An Historical Sketch of the Pembroke Township. By the same. Presented by the Author.

The Lawders of the Bass and their Descendants. By C. A. B. Lawder. Presented by F. Ormsby Lawder, D.L., Fellow.

Inventories of Christ Church, Canterbury. By J. Wickham Legg, F.S.A. Presented by the Author.

Three Turki Manuscripts from Kashgar. Edited by E. D. Ross, Ph.D., C.I.E.

The Forty-seventh Report of the Deputy-Keeper of the Records in Ireland. Presented by the Deputy-Keeper.

Llanthony Prima: Notes by Iltyd Gardner, Member. Presented by the Author.

The Museums Journal. Jan. 1912-July 1914. Presented by H. Bantry White, I.S.O., Hon. Treas.

The Council regrets that, in consequence of the reduction in the membership already noticed, the income of the Society has fallen off during the past year by a sum of £45 4s. 6d. as compared with that of 1914, which, it will be remembered, showed a reduction from the income of 1913. The amount received for Fees and Subscriptions in 1915 was £474, or £46 10s. less than in 1914. There was a slight increase of £1 5s. 6d. in rents and miscellaneous receipts, the total of which was £133 17s. 10d.

The sum of £1,154 7s. 6d. Consolidated 2½ per cent. Stock held by the Society has been converted into £769 11s. 8d. 4½ per cent. War Loan, as authorised by the General Meeting of 6th July, 1915.

In view of the exigencies of the times the Council felt bound to exercise a careful economy during the past year, and took such steps as were found practicable to curtail expenditure without impairing the work of the Society. As, unfortunately, the prospect for the coming year is not less anxious, it is proposed, as a measure of precaution, to bring out only two numbers of the *Journal* during 1916. While it has been thought prudent to adopt this expedient, the Council considers it advisable to state that the Society is in a sound financial position, as will be seen from the detailed accounts. The accounts will be submitted to audit and

presented in the usual way at the next general meeting of the Society.

Proposals for certain amendments to the Statutes and By-Laws have been submitted to the Council in due form; in its opinion it will be to the Society's advantage to adopt these amendments.

Members transferred to the rank of Fellow, and of Fellows and Associate Members elected in 1915:—

FELLOWS.

- Fuller, James Franklin, F.S.A., 51 Eglinton Road, Dublin.
 Goodbody, Gerald Ernest, Woodsdown, Limerick.
 Harmsworth, Cecil Bisshopp, M.P., 28 Montagu Square, London, W.
 Lamb, Miss M. Antonia, 5900 Elmwood Avenue, Philadelphia, U.S.A.
 Millar, De Courcy, Turvey House, Donabate.
 Waldron, The Right Hon. Laurence A., M.R.I.A., 10 Anglesea Street, Dublin (*Member*, 1890).
 White, Henry Bantry, M.A., Ballinguile, Donnybrook (*Member*, 1911).

ASSOCIATE MEMBERS.

- Bullen, George E., Herts County Museum, St. Alban's, Herts.
 Condon, John P., 129 Blarney Street, Cork.
 Diskon, W. H., Cong, Co. Mayo.
 Falconer, R. A., 23 Fitzwilliam Place, Dublin.
 Flynn, John W., 28 South Frederick Street, Dublin.
 Gerrard, Edward, 7 Merrion Row, Dublin.
 Gogan, W. G., 55 Madras Place, Dublin.
 Halpenny, Michael, L.R.C.P., L.R.C.S., Tirkeenan, Monaghan.
 Heller, Madame G. Coslett, 4 Sydney Terrace, Upper Leeson Street, Dublin.
 Kennedy, R. K. L., 52 St. Stephen's Green, Dublin.
 La Touche, Sir James J. Digges, K.C.S.I., 53 Raglan Road, Dublin.
 La Touche, Lady Digges, 53 Raglan Road, Dublin.
 Lowry-Corry, Lady Dorothy, Castlecoole, Enniskillen.
 McCance, Stoupe, 3 Markham Square, Chelsea, London, S.W.
 Maxwell, Miss Ionia F. F., Knockallen, Nenagh.
 Miller, Alfred, Royal College of Surgeons, 123 St. Stephen's Green, Dublin.
 Munro, Rev. Alexander, M.A., Rector of Glencolumkille, Co. Donegal.
 Stokes, Frederick, 7 Sydenham Road, Dundrum, Co. Dublin.
 Townshend, Miss Maude, 32 Hollybank Ave., Ranelagh, Dublin.

92 ROYAL SOCIETY OF ANTIQUARIES OF IRELAND

The following are the names which have been removed from the List of Members for 1915 as owing three years' subscription. These Members may be restored to Membership on paying up all arrears :—

MEMBERS.

Crossley, F. W., 30 Molesworth Street, Dublin.
Davys, Miss Teresa, The Manor Cottage, Malahide.
Dunalley, Right Hon. Lord, H.M.L., Kilbooy, Nenagh.
Fottrell, Miss M. J., 1 Appian Way, Dublin.
Guy, Wilson, Raceview Villa, Fintona, Co. Tyrone.
Holwey, Peter Good, Crumlin House, Co. Dublin.
Kincaid, Mrs M. M., Brooklyn Avenue, Seattle, Washington, U.S.A.
McCarte, James, 51 George's Hill, Liverpool.
Nolan, William R., B.A., Brookville, Donnybrook.
Stanley, John F., 3124 Hall Avenue, New York.
Williams, Rev. S. de Courcy, Durrow Rectory, Tullamore.

List of Deaths notified during 1915:—

FELLOWS.

Fogerty, George J., R.N., 67 George Street, Limerick (*Member*, 1901; *Fellow*, 1912).
Roycroft, Andrew, 94 Drumcondra Road, Dublin (*Member*, 1906; *Fellow*, 1913).
Sheehan, Most Rev. Dr, Bishop of Waterford and Lismore (1892).
White, William Grove, LL.B., 18 Elgin Road, Dublin (*Member*, 1889; *Fellow*, 1913).

HONORARY FELLOW.

Rhys, The Right Hon. Sir John, M.A., D.LITT., Professor of Celtic, Principal of Jesus College, Oxford.

MEMBERS.

Ardilaun, Right Hon. Lord, LL.D., St. Anne's, Clontarf (1868).
Boothman, C. T., 14 Clarinda Park, W., Kingstown (1903).
Crowley, Timothy, M.D., Larchfield, Coachford, Co. Cork (1904).
Davidson, H. W. Murroe, Limerick (1891).
De La Poer, Count, H.M.L., Gurteen, Kilsheelan (1864).
Downes, Nicholas J., Bellevue, Mullingar (1912).
Galwey, William B., 13 Ann Street, Belfast (1904).
Hodgson, Rev. W., 318 South Lambeth Road, London (1890).
Keene, Charles H., M.A., 19 St. Stephen's Green, Dublin (1894).

La Touche, C. Digges, 40 Merrion Square, Dublin (1906).
 Lyle, Rev. Thomas, M.A., Dalriada, Howth Road, Dublin (1894).
 McCormick, H. McNeile, Cultra, Co. Down (1891).
 McCrum, Robert G., Milford, Armagh (1884).
 Mahony, Daniel, Mount Alverno, Dalkey (1890).
 Moore, William Colles, 5 Herbert Road, Sandymount (1909).
 O'Hara, Right Rev. John Monsignor, P.P., V.F., Crossmolina.
 Tresilian, R. S., 9 Upper Sackville Street, Dublin (1891).
 Twigge, R. W., Reform Club, London (1901).
 Ward, Edward, Ulster Bank, Dundalk (1902).

ASSOCIATE MEMBER.

Scally, Miss Ethel, Ard Einin, Kilkenny (1914).

On the adoption of the Report the following were declared elected to their respective offices:—

AS PRESIDENT:—

THOMAS JOHNSON WESTROPP, M.A., C.E., M.R.I.A.

AS VICE-PRESIDENTS:—

LEINSTER ... R. A. S. MACALISTER, LITT.D., M.R.I.A., F.S.A.

ULSTER ... F. J. BIGGER, M.R.I.A.

MUNSTER ... RIGHT HON. LORD INCHQUIN, D.L.

REV. CANON COURTENAY MOORE, M.A.

W. F. BUTLER, M.A.

CONNACHT ... SIR JOSEPH A. GLYNN.

AS GENERAL HON SECRETARY:—

CHARLES MCNEILL.

AS HONORARY TREASURER:—

HENRY BANTRY WHITE, I.S.O., M.A.I.

AS MEMBERS OF THE COUNCIL:—

G. D. BURTCHAELL, M.A., LL.B., *Fellow*.

T. G. H. GREEN, M.R.I.A., *Fellow*.

H. S. CRAWFORD, B.E., M.R.I.A., *Member*.

R. J. KELLY, K.C., *Member*.

H. G. LEASK, PRES. A.A.I., *Member*.

REV. PATRICK POWER, M.R.I.A., *Member*.

The chair, having been vacated by Count Plunkett, was taken by the newly-elected President, Mr T. J. Westropp, M.A., C.E., M.R.I.A.

A resolution tendering to Count Plunkett the most grateful thanks of the Society for the manner in which he had discharged the functions of President during the past four years, was moved by Sir William Fry, D.L., *Fellow*, seconded by Mr H. Bantry White, I.S.O., *Hon. Treasurer*, and carried by acclamation.

The meeting adjourned until 8.15 p.m.

The evening meeting was held at 8.15 p.m., Thomas Johnson Westropp, M.A., C.E., M.R.I.A., *President*, in the chair.

The President delivered his inaugural address on "The Progress of Archaeology."

The following papers were read and referred to the Council to be considered for publication:—

“A Note on the New Gate, Dublin,” by Charles McNeill, *Hon. Gen. Sec.* (Illustrated).

“Sir Ralph Bagenal and Sir Samuel Bagenal,” by Philip H. Bagenal, *Member*.

AN EVENING MEETING was held in the Society's Rooms, 6 St. Stephen's Green, Dublin, on Tuesday, the 29th of February, 1916, at 8.15 o'clock p.m., the PRESIDENT in the Chair.

The following papers were read and referred to the Council to be considered for publication:—

1. “The Vestry-Book of Finglas.” By William Cotter Stubbs, *Fellow*.

2. “The Abbey of Bective” (Illustrated by lantern slides). By Harold G. Leask, *Member*.

AN EVENING MEETING was held in the Society's Rooms, 6 St. Stephen's Green, Dublin, on Tuesday, the 28th of March, 1916, at 8.15 o'clock p.m., the PRESIDENT in the Chair.

The following papers were read:—

1. “Brasil and the Legendary Isles of the Atlantic.” By the *President*.

2. “The Pedigree of the Eoghanacht of Cashel.” By Miss Margaret E. Dobbs, *Member*.

The President's paper was reserved by him as portion of a later publication and Miss Dobbs's paper was referred to the Council to be considered for publication.

PUBLICATIONS RECEIVED IN 1915

American Antiquarian Society, Proceedings, vol. xxiv, part 2; vol. xxv, part 1.

Antiquary, The, for 1915.

Archaeologia Cambrensis, 6th Series, vol. xv, parts 1-4.

Belfast Naturalists' Field Club, Proceedings, 2nd Series, vol. vii, part 2.

British School at Rome, Papers, vol. vii.

Bristol and Gloucestershire Archaeological Society, Transactions vol. xxxvii, parts 1 and 2.

British Archaeological Association, Journal, vol. xxi, parts 1, 2 and 3.

Cambridge Antiquarian Society, Proceedings, vols. lxvi and lxvii.

Outside the Barnwell Gate, by the Reverend H. P. Stokes, LL.D.
Cork Historical and Archaeological Society, Journal, vol. xx, no. 104; vol. xxi, nos. 105, 106 and 107.

Det Kongelige Norske Videnskapers Selskabs Skrifter, 1913.

Deputy Keeper's 47th Report of Public Records, Ireland, by M. J. McEnery, *Fellow*.

Epigraphia Indica, vol. xii, part 4.

Fornvännen for 1913 and 1914. Antikvarisk Tidskrift for Sverige, 20.1 and 21.1. Archives Orient de Lundell, vol. 8. Die Altere Eisenzeit Gotlands.

- Galway Archaeological and Historical Society. Journal, vol. viii, no. 3. Index to vol. viii. Vol. ix, no. 1.
- Historic Society of Lancashire and Cheshire, Transactions, vol. 66.
- History of the County of Dublin, parts 1, 2, and 3 ; and An Historical Sketch of the Pembroke Township, by and gift of Francis Elrington Ball, LITT.D.
- Institution of Civil Engineers, Transactions, vol. xli.
- Inventories of Christchurch, Canterbury, by and gift of Dr. J. Wickham Legg, F.S.A.
- Irish Builder for 1915.
- Kildare Archaeological Society, Journal, vol. viii, nos. 1 and 2.
- Llanthony Prima, Notes by and gift of Iltyd Gardner, Member.
- Numismatic Chronicle, 4th Series, nos. 57, 58 and 59.
- Palestine Exploration Fund, Quarterly Statements for 1915.
- Revue Celtique, vol. xxxv, no. 4.
- Royal Anthropological Institute, Journal, vols. xlv and xlv.
- Royal Archaeological Institute of Great Britain and Ireland, Journal vol. lxxi, nos. 282, 283 and 284 ; vol. lxxii, nos. 285 and 286.
- Royal Institute of British Architects, Journal, vol. xxii, parts 1-4.
- Royal Irish Academy, Proceedings, vol. xxxi, parts 6, 7, 9 and 47, vol. xxxii, Sec. C, nos. 10, 14, 15, 16, 17, 18, 19 and 20 ; vol. xxxii, Sec. A, no. 2.
- Smithsonian Institution, Report of the U. S. National Museum, Year ending 30th June, 1914.
- Society of Antiquaries of London, Proceedings, vol. xxvi ; Archaeologia, vol. lxxv.
- Society of Antiquaries of Newcastle-on-Tyne, Proceedings, 3rd Series, vol. vi, pp. 269-310 ; vol. vii, pp. 1-128 ; Archaeologia Aeliana, vol. xii.
- Society of Antiquaries of Scotland, Proceedings, vol. xlviii.
- Society of Architects, Journal, vol. viii, nos. 87-96 ; vol. ix, no. 97, Year Book 1914-15.
- Somersetshire Archaeological Society, Proceedings, 3rd Series, vol. xx.
- Suffolk Institute of Archaeology, Proceedings, vol. xv, part 2.
- Surrey Archaeological Collections, vol. xxvii.
- Sussex Archaeological Collections, vol. lvii.
- Three Turki Manuscripts from Kashgar, edited by E. D. Ross, Ph.D., C.I.E.
- The Hon. Society of Cymmrodorion, Transactions, 1913 and 1914.
- The Lawders of The Bass, and their Descendants, by C. A. B. Lawder, presented by Ormsby Lawder, D.L., Fellow.
- The Museums Journal, vol. xi, nos. 7, 8, 9, 10 and 12 ; vol. xii, nos. 1-12 ; vol. xiii, nos. 1-12 ; vol. xiv, gift of H. Bantry White, I.S.O., Hon. Treas.
- Thoresby Society, Publications, vol. xx, part 2 ; vol. xxii, part 3.
- Wiltshire Archaeological and Natural History Magazine, nos. 122 and 123. Inquisitions Post Mortem from the reign of King Edward III.
- Yorkshire Archaeological Journal, part 91.
- Yorkshire Philosophical Society, Report, 1914.

REPORT OF THE PHOTOGRAPHIC COLLECTION, 1915.¹

The collection has now been raised to 3,033 photographs. This year Mr Hubert T. Knox, with his usual kindness, has given us 110 and the Curator 9.

CO. CORK.—Altar, dolmen, near Schull; Cloyne, Cathedral and Round Tower; Doonah, cliff fort, near Dunmanus Bay; Downeen Castle, near Ross Carbery; Dunalong, O Driscoll's Castle, Inisherkin; Dunbeacon Castle; Dunkelly cliff fort, near Dunmanus; Dunowen Castle, near Galley Head—8 in all.

CO. GALWAY.—Abbey Knockmoy (De Colle Victoriæ) (4 views); Athenry, The Castle (7), walls and towers (4), Franciscan Friary, nave window, Dominican Friary; Baunmore, St Bride's Church and holy well, near Athenry (3); Ballygurraun Fort, souterrain (2); Behagh Fort, near Tuam; Caherakilleen Fort (2); Cahercrin Fort; Cahermorrissey square stone fort (5); Carnaun Castle (3); Castlebin earth work; Castle Ellen, near Athenry; Cloghareevaun Castle (2); Cloonkeenkerrill "Abbey" (3); Cloran mound (2); "Cruckawootha" mound and Rathgorgin Castle (5); Dunmore Castle; Dunsandle Castle (2); Garbally Castle (3); Gortnalon earthwork, near Athenry (3); Kilcornan Church (3); Killaclogher Castle; Kilcolgan mote; Killaclogher Castle; Killeely Church (3); Killogilleen (2); Kilnameen Church; Knockair (cnoe Feir) rath and souterrain; Latimer's Tower, Loughreagh; Lavally dolmen (2); Mount Shaw, near Athenry; Oldcastle mote (2); Rathnapark; Rockfield raths (4); Shaurah, near Woodlawn; Templeawalla (Tisaxon) Church (3); Templemoyle (2); Tooloobaun, Castle and Church (3)—99 in all.

CO. MAYO.—Doogara (Aughanure) earthwork—3 in all.

CO. ROSCOMMON.—Carnfree, altered *dumha* (3) and pillar stone; Cauraneen, near Tulsk; Curraghmore (near Fuerty); Glaunamacaul grave (near last); Grallaghmore mound; Rathbrennan (near Roscommon); Skeaghaverta mound (near Elphin)—10 in all.

T. J. WESTROPP.

¹ Continued from vol xliv, p. 95, and vol. xlv, p. 80.

PUBLICATIONS OF THE SOCIETY

The "Extra Volumes" for the following years are:—

- 1888-89**—"The Rude Stone Monuments of Co. Sligo and the Island of Achill," by Colonel Wood-Martin. (*Out of print.*)
- *1890-91**—"The Account Roll of the Priory of the Holy Trinity, Dublin, 1337-1346, with the Middle English Moral Play, *The Pride of Life*, from the original in the Christ Church Collection in the Public Record Office, Dublin," edited by James Mills, M.R.I.A.
- 1892**—"Inis Muiredach, now Inismurray, and its Antiquities," by W. F. Wakeman (cloth, royal 8vo, with Map and 84 Illustrations). (Price 7s. 6d.)
- *1893-95**—"The Annals of Clonmacnoise," from the mss. in the Royal Irish Academy and Trinity College, Dublin, edited, with Introduction and Notes, by Rev. Denis Murphy, S.J., M.R.I.A.
- *1896-97**—"Register of Wills and Inventories of the Diocese of Dublin in the time of Archbishops Tregury and Walton, 1457-1483," from the original ms. in the Library of Trinity College, Dublin, edited, with Translation, Notes, and Introduction, by Henry F. Berry, M.A., T.C.D., Barrister-at-Law.
- *1898-1901**—The Index to the first Nineteen Volumes of the *Journal* for the years 1849-1889, inclusive, complete in Three Parts. Parts I, II, and III now ready, price 3s. 6d. each. The whole forming vol. xx of the Consecutive Series of the *Journal* of the Society.
- *1907-1908**—"Inscribed Slabs at Clonmacnois." By R. A. S. Macalister, M.A., F.S.A.
- 1909**—"Old Irish Folk Music and Songs." By P. W. Joyce, LL.D. (Price 10s. 6d.)

* *These Volumes may be had from the Society's Publishers, price 10s. each.*

Just Issued.

Index to the *Journal*, Vols. XXI-XL (1891-1910). Compiled by the late General Stubbs, revised and edited by W. Cotter Stubbs, M.A., M.R.I.A. (Price 10s. 6d.); bound in cloth 12s. 6d.

"The Gormanston Register," edited by James Mills, I.S.O., and M. J. McEnery, M.R.I.A., Deputy-Keeper of the Records in Ireland. Price £1; reduced price to Members, 15s.

The "Extra Volumes" previous to the year 1890 are out of print, except "Christian Inscriptions in the Irish Language," edited by M. Stokes, of which several complete Volumes and Parts, with numerous Illustrations, may be had. Price £3 for the complete Volumes.

The Publications of the Society are to be obtained from the Publishers, Messrs. HODGES, FIGGIS & Co., Ltd., 104 Grafton Street, Dublin; also the List of Fellows and Members (price 6d.).

Hon. Local Secretaries, 1916

Antrim (N.) Wm. A. Traill, M.A., M.E.
 „ (S.) W. J. Knowles, M.R.I.A.
 Armagh * * * * *
 Belfast City R. M. Young, B.A., M.R.I.A.
 Carlow . Patrick O'Leary.
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 Clare . Dr. G. U. Macnamara.
 Cork . The O'Donovan, M.A.
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 Louth . William Tempest, J.P.
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 Monaghan . D. Carolan Rushe, B.A.
 Queen's Co. Rev. Edward O'Leary, P.P.
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 Waterford . * * * * *
 „ City Patrick Higgins, F.R.S.A.I.
 Westmeath James Tuite.
 Wexford . G. E. J. Greene, M.A., SC.D.,
 M.R.I.A., F.L.S., J.P.
 Wicklow . * * * * *

THE Royal Society of Antiquaries of Ireland 1916

President

THOMAS J. WESTROPP, M.A., M.R.I.A.

Vice-Presidents

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John Cooke, M.A., M.R.I.A.
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R. A. S. Macalister, LITT.D., F.S.A.

MUNSTER

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Right Hon. Lord Inchiquin, D.L.
Rev. Canon Courtenay Moore, M.A.
W. F. Butler, M.A.

ULSTER

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M. J. M'Eney, M.R.I.A.
William Gray, M.R.I.A.
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Richard Langrisho, J.P.
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Hon. General Secretary

Charles McNeill, 6 St. Stephen's Green, Dublin.

Hon. Treasurer

H. Bantry White, I.S.O., 6 St. Stephen's Green, Dublin.

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H. S. Crawford, M.R.I.A.
R. J. Kelly, K.C.
H. G. Leask
Rev. Patrick Power, M.R.I.A.

NOTE.—The names of Vice-Presidents and Council are arranged according to dates of election.
The names first on the list retire first.

Past Presidents who are ex-officio Members of Council

John Ribton Garstin, D.L., F.S.A., M.R.I.A. | Count Plunkett, K.C.I.S., M.R.I.A., F.S.A.

Clerk

Mr. J. C. Ball, 6 St. Stephen's Green, Dublin.

Hon. Keeper of Prints and Photographs

Thomas J. Westropp, M.A., M.R.I.A., 6 St. Stephen's Green, Dublin.

Hon. Provincial Secretaries, 1916

LEINSTER

Thomas J. Westropp, M.A., M.R.I.A.

MUNSTER

The Rev. Canon C. Moore, M.A.

ULSTER

The Rev. Canon Lett, M.A., M.R.I.A.

CONNACHT

Edward Martyn
Richard J. Kelly, J.P., K.C.

Bankers

Provincial Bank of Ireland, 12 St. Stephen's Green, Dublin.

THE JOURNAL

OF THE

ROYAL SOCIETY OF ANTIQUARIES

OF IRELAND

SERIES VI, VOL. VI



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PART II

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DUBLIN

GES, FIGGIS, & CO., LTD., GRAFTON STREET

1916

THE JOURNAL

OF THE

ROYAL SOCIETY OF ANTIQUARIES

OF IRELAND

(Formerly the Kilkenny Archaeological Association, and the Royal Historical and Archaeological Association of Ireland)

List of the Volumes, showing the relation between the Consecutive Numbers and the Numbers of each of the Six Series ; also the Years for which each Volume was issued.

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*III.	III.	1854, 1855.
*IV.	I. 2nd Series,	1856, 1857.
V.	II.	1858, 1859.
*VI.	III.	1860, 1861.
VII.	IV.	1862, 1863.
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*XVIII.	VIII.	1887, 1888.
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XXXII.	XII.	1902.
XXXIII.	XIII.	1903.
XXXIV.	XIV.	1904.
XXXV.	XV.	1905.
XXXVI.	XVI.	1906.
XXXVII.	XVII.	1907.
XXXVIII.	XVIII.	1908.
XXXIX.	XIX.	1909.
XL.	XX.	1910.
XLI.	I. 6th Series,	1911.
XLII.	II.	1912.
XLIII.	III.	1913.
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THE JOURNAL

OF

THE ROYAL SOCIETY OF ANTIQUARIES
OF IRELAND

FOR THE YEAR 1916



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of the *Journal*.

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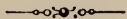
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VOL. XLVI, PART II
(VOL. VI. SIXTH SERIES—VOL. XLVI CONSEC. SERIES)

NOTES ON CERTAIN PRIMITIVE REMAINS (FORTS AND
DOLMENS) IN INAGH AND KILLEIMER, CO. CLARE

PART XIV

(Continued from vol. XLV, page 274)

By THOMAS JOHNSON WESTROPP, *President*

[Read 28 SEPTEMBER, 1915]

WHEN the notes on the early forts and dolmens of the three richest divisions of Co. Clare had virtually come to an end, and it became necessary to methodize and arrange their table of contents, a deficiency became apparent, which I must remedy in this paper. A broad band intervened between the districts more fully described. One barony, Islands, was practically unrepresented; and a few dolmens had recently been found in the parish of Inagh. The case of Clonderalaw was different. It was not altogether neglected and many forts in its ancient tribal extent were described. In fact (omitting the sea coast and the Cahermurphy group) there was little save the commonplace ring forts to describe, and they were more than sufficiently represented in the general survey.

This present paper, accordingly, is intended merely to describe some scattered remains in the Brentir, or great bogland, from Mount Callan inland to Kilmaley. To these I add a few in Corcavaskin,

especially in Killeimer parish. I also give a group of forts in the parish of Killone to illustrate those of Islands Barony. The paper (if less consecutive than my other papers of this Survey) may be accepted as a supplement, binding together the districts of north-west Clare, the seaboard and the eastern baronies, so exceptionally rich in early remains, and adding some notes of interest on other antiquities in the county.

A little (and but little) need be said in the preface. No earthwork of any size or exceptional nature occurs in our study of this region.

In Islands barony the names exceed the forts in interest. These following are in Kilmaley parish:—Lisconor, Lisgortnageeragh, Lisbiggeen, Lisnagower, Lispuckaun, Lisreeha, Lisborneen, Lissylenagappagh, Lisroe, Lisheenanlish, Liscreeha and Lisknocknacreeha, Fairyhill Sheeaun (Sidhean, fairy hill), Rathcrony, Rathgower, Cahermore, Caherea, Kyleatunna (of the Sonnach or palisade) and Knockatunna. The animal names, two fairy forts and two of the rarer sonnach names stand out. In Killone, only one fort, Lismulbreeda, has a name; in Clare Abbey parish, only one, Lissaun. In Dromeliff, are Cahercalla, Cahernakirka (both levelled), Rathcraggaun, Rathkerry, Lissanard, and Tullylassa, or Tullassa. The preponderance of Liss-names in Kilmaley is noteworthy.

In early tradition I only find one fort mentioned as on Mount Callan or Sliabh Leitreach at Cluain-Alestair. The names may be partly represented by "Lettermoylan," on the south-east slope of Callan (where the only fort on the hill is traceable) and Cloonanaha. It lies above the side road from "The Hand" to Colonel Tottenham's house and beautiful gardens on the east flank of the mountain. In history, only one other fort is named in the district of this paper, but that of outstanding importance, the "rath of beauteous circles," "the princely palace of earth," made by King Donnchadh Cairbreach Ua Briain (died 1242) and his successor, Conchobhar Ruadh, at Cluain ramh fhoda (or Clonroad, near Ennis) in the parish of Dromeliff; unfortunately not the slightest trace of this notable late royal rath remains.¹ In Clondegad parish we find the names of Caherea, a nearly levelled ring wall, the two conjoined forts of Lismorris, Lisduff, Lishee; and Liscasey. There was a Norman settlement in this parish, evidently intended for the germ of a manor of Corkenebaskny (or Coreavaskin) as Clondegad was then part of east Corca Bhaiscinn. In 1260 enquiry was made if David Laundry (the

¹ Even of the later buildings a slab with the O'Brien arms and supporters at Dromoland and two with the Gore arms at Derrymore are the only relics. Dyneley's view shows the Castle in 1680.

Londoner) or his father William held in lordship 4 carucates of land in Clondegad which William, son of Walter Maunsell, holds.¹ The settlement was swept out of existence with those at Clare Castle (Clar atha dha coradh) and Bunratty by Tadhg Caoiluisge Ua Briain a few years later, when he cleared his father's (King Conchobhar's) kingdom of the intrusive colonies. The fictitious manor of Islands continued to reappear in Norman legal rolls, but there is no other evidence for its existence in the elaborate records of the wars of the second Norman colony. Matthew, Bishop of Killaloe, and Peter, son of David Laundry, claimed the church of Clondegad (which William fitz Walter Maunsell holds) after the death of King Conchobhar in 1268 and down to 1309 we read of the farm of John son of Geffry for the cantred "de Insula in Tothmon."²

Of some 180 forts in this barony and district nearly all are low, featureless earthworks, 100 to 120 feet across, with, as a rule, a fosse and inner and outer rings. Lismulbreeda has curious slabs, like gravestones, in its garth; I cannot ascertain their nature. Near it lies the well known cave of Lismoylebreedy, its soft sandstone scribed with scores, crosses and initials, of no great age, and a reputed hiding place of Diarmuid and Grainne. A large rock on top of the cliff (Mr Thomas Kinnane heard) was brought thither by Grainne in her apron.

Loughvella fort, a broken ring wall, close to the road from Claureen Bridge to Fountain Cross, has the foundation of a circular hut inside it. The low drift hill of Temple Harighan lies to the north of Dromcliff ridge, with its church and shattered round tower. It also had a church, encircled by two entrenchments of earth: the inner ring and church are entirely effaced since 1839; the outer is faintly traceable, being over 400 feet across, east and west, and about 300 feet over all, north and south, a long oval earthwork. There are several curious sites around Ballyalla Lake; two apparent crannogs and a circle of stones on the north peninsula, another crannog near a stream on the north-west, and a mound on the west shore. In the site near the stream Miss Diana Parkinson found the chert head and other remains described in these pages in 1905.³ Just beyond the Fergus, which forms the east boundary of the parish, in Ballycoree ("Ballycorey" on the maps Ordnance Survey 33), are two forts, the eastern, a dismantled cathair, near Loch Girroga and the railway, the other a large, nameless stone fort, it consists either of two rings or a large oval ring, 300 feet across, east and west, with a cairn inside. The little group round Killone Lake includes several

¹ *Plea Roll*, xlv, Hen. III, and liii, m 8 f.

² *Pipe Roll*, i, Ed. II, no. 36.

³ Vol. xxxv, p. 391.

stone forts and earth forts, one with a souterrain, a burial cist and hut sites, near these are the notable caves of Edenvale, Newhall, and Ballybeg, excavated by the late Mr Richard Ussher, in 1902-4.¹ Besides the hitherto unrecorded dolmens in Kilmaley and Inagh I must, for completeness, describe the remains on Mount Callan ; their literature is scattered in several books and the proceedings of more than one society, so a condensed account may be welcome.

INAGH DISTRICT

As Moyarta, Burren and Corcomroe recall at many places legends of the Red Branch Sagas, so Inchiquin and the Inagh district eminently recall the later cycle of legends of Finn and Diarmuid. The latter and his lover, Grainne, are remembered on Mount Callan and their legend is told more fully and with characteristic local features at Drumanure, near Bohneill, and Lismulbreeda. The overflow of the abundant legends of Glasgeivnagh² and Inchiquin Hill flows down to Callan ; the old legend of the *Feis tighe Chonain* is located on Keentlae summit and tells of Finn's hunting over the Brentir ; he had two hounds at Inchiquin and two at "Formaoil of the Fiana",³ the Formoyles being not far from Inagh, where "the Darragh's" well is shown on the maps. The watershed between Scool and Maurice's Mills overlooks the great hunting ground northward to the ridge, where Finn's famous sword was made. This wild romance is valueless for local topography ; it names a cairn, a *dun* (with a gate, a sonnach and a bruighin) on Ceann Sleibhe, Keentlae or Inchiquin Hill). The editor imagines the house to be a cave, but I see nothing to indicate this. It has an equivalent to the local legend of Roc mac Diocain, the one-legged giant who hops round Ireland to Beann Edair to the fort of his son Oisín, on to the legendary grave of Conan Maol, to the scene of Finn's mad festivities with Conan.⁴

In historic times Inagh makes little figure ; it does not appear among the parishes of Co. Clare in 1302, which is the more remarkable because it boasted two churches of the locally famous St Mac Creiche. Its very name (Eidnach or Eidneach) appears in the *Annals of the Four Masters* only in 1573 and 1599, and, even in 1655, it was merged in the adjoining parishes of Rath and Dysert. In non-ecclesiastical record it corresponds to the "foul land of the ODeas,"

¹ *Trans. R. I. Acad.*, vol. xxxiii, p. 1.

² Glasgeivnagh Hill and Sliev naglasha ; Lon's forge was at Mohernagartan Fort, see *Journal*, vol. xxvi, p. 227.

³ *Ossianic Society Trans.*, vol. iv (1851), p. 51.

⁴ *Feis tighe Chonain Chinn Sliebhe* (Ossianic Society, 1855), ed. Kearney. p. 140.

Brentir Fearnacaigh, and how wild and lonely it was, even about the year 1300, nearly every allusion to it by the Cathreim Thoirdhealbhaigh attests. It was a tangle of bogs and oak forests. In 1278 King Donnchadh, son of Brian Ruadh, in his opening raids against his rival, King Toirdhealbhach, ravaged Ui Cormaic (the parishes of Kilmaley and Clondegad), but his opponent was on the alert and skilled in all the culture of the merciless wars of the time. Toirdhealbhach hid in the woods at Forbhair, or Furroor, probably a far larger tract than the little stream bed where the name survives and a little river falls over ledges of coal shale rich in the fossil stems of the great *equiseta* of the earliest forests of the west. He probably lay near where the little fragment of the later Castle of Inch stands, where he was reinforced by his ever faithful friends, the Clan Cuilean, or Mac Namaras, along with the Ceneal Fearmaic, or O Deas, and the Uaithne tribes, from north-eastern Co. Limerick. His chief lieutenant, his brother, the reckless, brave, but cruel Domhnall, was with him and all was ready without arousing a suspicion among his enemies. He lay on Dromgrencha, the Edenvale and Rockmount ridges, "green oaked, spreading boughed, clear streamed Dromgrencha," watching through its great oaks every movement on the plain for four days. At last Mathgamhan Ua Briain and the Ceneal Donnghaile, or O Grady,¹ marched past the monastery of St Peter and Paul on the Fergus and (under a cloud of embroidered banners) Toirdhealbhach's army charged across the fields below the ridge. The surprise was complete, Mathgamhan, his household and the survivors of the O Grady's troops fled, and the assailants turned from the pursuit and slew the enemy's fair-haired women, little boys, servants, kern, horseboys and herdsmen at the Abbey. Domhnall, carrying the pick of the prisoners with him, plunged back into the woods, none too soon, for the Normans and the rival O Briens were coming up in force. He was overtaken in the bog of Moin na sead, massacred his captives and fled into "the shady and in-sweet-birds-abounding woods of Brentir."² His enemies knew better than to follow him into the maze, they sent two forces ravaging the O Dea's lands and lying in wait, but Domhnall and his troops "knew by heart each path in the darkness of the strath," and passed over the high ridge of Scamhal, escaping between Dysert and Rath. It is

¹ Perhaps some of the colony of that family settled by Thomas De Clare in his demesnes round Kilnasoola.

² The place names of the district suggest oak groves (like Derry, Darraghs, Derryharri); the alder (like Gortbofarna garden of the alder booth), the hawthorn (Skaghvickencrowe, and perhaps the yew (Garvoghil and Dromanure). The names also recall the wild pigs (Turkenagh, Muckinish) Sedgy moors (Muingnaboolyduff) and the summer pastures and milking places (Boolyduff, Boolinrudda, Boolynamiscan, Boulavaun, and Bouldynagreina). Fort names are almost absent.

by this path that we still reach Inagh from Corofin, over the great ridge, down, past Moyhill (Maethail), to the stream valley of Maurice's Mills.¹ The ridge commands a most noble view, even from the road ; we see the grey crags of Burren ; the terraced pyramid of Mullachmore ; the Lakes of Inchiquin and Scool ; the white villages of Corofin and Ruan ; Scamhal, with its cairn crowned bluff, and, far across the pleasantly-wooded hills and plain, the blue ridges of Aughty and Slieve Bernagh and the domes of Thountinna and Kimalta, away, beyond the hidden Shannon, in Co. Tipperary. I have counted no less than thirty-three lakes from the brow of Scamhal alone. Behind, ridge behind featureless ridge, a rather vague and sad landscape, lies the interminable Brentir, "bare to the sun," where the oak forests once hid the light from the wild boar and wolf, and, in the middle, the great flat-topped natural mote of Callan.

A maze of little roads, known to few but the people of Brentir, leads us through heathy fields, green, rich meadows and marshes, full of bog myrtle and iris, silvered with bog cotton—

"A bright shaft has been shot into the land so that the water flag is gold beneath it.

"The heath spreads out its long hair—the weak fair bog-down grows." ²

Up a high pass we reach Bohneill Castle ; like all the antiquities of mediaeval times in this region it has nearly disappeared ; I remember it a large oblong platform reveted by a wall and with the fragments and debris of a fallen peel tower inside, now all is gone. Of Moyhill Castle no trace remains, save a stone of some late addition, with the date 1637, at a neighbouring house.

At Inagh, hardly a trace of the "Teampull dubh na hAighne" (*sic*) or its companion church remain. "Perierunt etiam ruinae"—not one stone of the foundation, but, strange to say, we can reconstruct the larger church with some certainty, as fragments of what are usually all the architectural features of such a church remain. It had a double-lighted east window, with trefoil heads and iron

¹ "Maurice's Mills" was named after a Maurice, either Maurice son of Geffry O Connell, of Ballycarbery, near Valenceia, and brother of Daniel, ancestor of the Derrynane line, or his son of the same name. The elder Maurice was transplanted to Breantry after 1652, his two sons were Maurice, in the King's Guards, slain at Aughrim, 1691 (as is still traditionally remembered round Inagh), and John, a Lieutenant in the King's Regiment, killed at the siege of Londonderry, 1689. The last of the Breantry family, Richard, died in 1749. The Inagh people say of the vault : "Dan O'Connell's great grandfather, who fought at Aughrim, is buried here."

² Early poem on May (*Ériu*, vol. i, p. 186, and *Ossianic Soc.*, vol. iv, p. 303, ed. John O Daly).

frames for the glass, dating about 1460–1480 ; there was also a plain chamfered doorway, probably in the south wall, and an altar tomb, of about 1630 to 1640 (with the Crucifixion, St John and the Blessed Virgin in high relief in the style of the O Flanagan tomb at Kilnaboy) and now set in the O Connell vault.¹ No remains of an older building are recognisable, nor of the second church, though old people, about 1870, said they remembered remains of these buildings as still standing. There are slight traces of another church, reputed to be (like the others) of St Mac Creiche, on a spur beside a stream, above Mount Callan House ; an oblong foundation (about 31 feet by 15 feet inside, the walls 2 feet 8 inches thick) of small flagstone masonry, the wall rarely over a foot high, and the whole sheeted with wild hyacinth. There are some interesting legends and folklore. For example, at Skaghvicencrowe, which (as its name Sceach mhic Enchro, implies “Mac Enchro’s hawthorn”) was a settlement of the Mac Conchroes, Mac Enchros or Crowes, there is the variant of a wide spread tale.² Flann Mac Donough (Mac Enchro) dreamed he would gain a lot of money at Balls Bridge (Droichet maol, Bald Bridge) in Limerick. Loitering there aimlessly a cobbler asked and was told his object ; the questioner laughed and said he too had often dreamed of treasure under a thorn at a place called Skaghvickencrowe, but did not believe there was such a place. Flann hastened home and dug at the bush finding a slab with an untranslatable inscription. Long afterwards a travelling scholar read “one side is luckier than the other,” and Flann, next night, found a large treasure and became a rich and influential man. “The warlike Mac Concroes” fought for Prince Diarmuid at the battle of Corcomroe Abbey, in 1317, with the O Lees, O Dowalls, O Galvans and O Hehirs.³ In 1645 at least a dozen appear as living on Skeaghuickenchroe townland.⁴ Old people say there was a dolmen in it, but the inhabitants deny this.

MOUNT CALLAN (Ordnance Survey 31)

The district was unnoted by antiquaries save at one spot, and that was where the modern study of Ogham and the noting of field antiquities in Co. Clare may be said to have commenced in the

¹ This was the burial place of the Liberator’s family while in Co. Clare.

² Published by Dr G. U. Macnamara, *Limerick Field Club*, vol. i, Part iv, p. 42. Several branches of the Crowes bear the hawthorn bush in their armorial bearings and the motto “Skeagh mac en chroe” (*sic*), others, with less happy taste, used canting arms or crest of crows and crowing cocks ; one took the motto “Deus pascit corvos.” [See the elaborate study of the Story of the Pedlar of Swaffham, in Gomme’s *Folklore as an Historical Science*, chap. i.—Ed.]

³ Cathreim Thoirdhealbhaigh.

⁴ *Book of Distribution and Survey*, vol. ii, p. 535.

latter half of the 18th century. Ancient literature has little to say of Callan. It may be the Sliabh Cailghe or Calgain where the Mairtínigh of Córca Bhaiscinn fought the mythical King Oenghus Olmucaidh in A.M. 3790.¹ The Dindsenchas,² in its legend of Nas, tells of "Sliabh Collain, now Sliabh Leitreach: it is called Cluain Alestar and is in Sengann's heritage." Alestar, from whom the place was called, was one of the leading rath builders of Ériu. He was summoned by King Eochaidh Garbh to cut down the wood of Cuan (clearings were important when Ireland was a sheet of forest), the clearing was in honour of the royal consort Taittiu. Nas, Ronc, and Alestar stayed away and the queen, resenting the slight, condemned the three rath makers to death. Better counsels prevailed, and she commuted the sentence by bidding each to build a fort in her honour, whence originated the forts of Naas, Rath-ruine and Cluain Alestar. The name *Leitreach* probably survived on Callan at "Littermoylane" held by the Bishop of Killaloe in 1656. Littermoylan lay from the present Mount Callan House to the dolmen, along the stream-varied wet slope, or Leitir. There, about 1650 onward, lived a numerous branch of the MacBrodings, the well known bardic historians. To them (as Dr George Macnamara suggests) the Ogham inscription may be attributed, rather as a scholastic exercise than as a forgery. In Littermoylane, in 1656,³ resided Bryan, Boethius and Conor Mac Dary Brodie (p. 533); in the For-moylan townlands were—Conor mac Moylin Mac Brodie, of Gortintennill, Daniel Mac Daniel, of Letterahaffe and Cloonekiddle, Conor Mac Dary, of Derrynakilly, John mac Barnard, of Tirranskagh, Luke, of Knockluachra, James Oge, of Lairheagh, and Daniel Mac Teige, of Beanormullach, all Mac Brodys. The Bishop of Killaloe held Littermoylane, probably because the oratory of St Mac Creiche marked it as church land.

The modern history of Callan begins in 1748 with Michael Comyn's novel of *The Three Sons of Thorailbh mac Stairn*. Comyn was evidently saturated in the topography and folk tales of Clare, so his legends, though probably varnished, cannot be set aside in every case as mere inventions. He brings the "Three Sons" to Callan after killing a *peist*, for it was the custom every third year to hold a sacrifice to the sun, "upon an altar which was made of ice-plate-like grey flags."⁴ Knowing Comyn's methods and that a

¹ *Annals Four Masters*.

² *Revue Celtique*, vol. xv, p. 20.

³ *Book of Distribution and Survey*, vol. ii, pp. 533-534.

⁴ It is most remarkable in a literature that rarely fails to give lights on field archaeology (and in which pillars, holed stones, tumuli and earthen and stone forts with all their features constantly appear) that no distinct reference to a dolmen

dolmen (at which flowers were offered and sports held, down, at least, to 1844) existed at Callan, we may conclude that he would also have alluded to the Ogham slab had he been aware of its existence, still more had he been the forger.¹ There is no reason, so far as I can see, to suspect Comyn, John Lloyd, or Theophilus O Flanagan of the act of forgery, even though we cannot accept Canon Dwyer's singular attempt to prove *Michael* Comyn's good faith (in 1749) by citing a record of an unknown *Nicholas* Comyn, a generation before (1721), having accused a neighbour of substruction of tithes in the Diocesan Court of Killaloe!² Surely small evidence of a nice sense of honour, were it even the same person who did it. If Michael Comyn cut the inscription he certainly made no use of it; he left it to be announced to the outer world in 1778, by a schoolmaster, John Lloyd, author of a little pamphlet on Co. Clare,³ and Theophilus O Flanagan, who, in 1785, communicated an account of it to the new-born Royal Irish Academy,⁴ and wrote about it to the omniscient General Vallancey.

Lloyd briefly described it, without boasting or emphasis, reading it—"Beneath this stone lies Conan, the swift and long footed" (*cos fada not cos obata*); he adds quaintly, "this gentleman was a very uncouth officer and voracious eater." This simple note did not suffice for those who, in the nadir of Irish archaeology, basked in the light of such pundits as Vallancey. We know how such men turned the name "E Conic 1739"⁵ upside down and read it *Beli Dinose* ("to Baal Dionysus"); or took an Elizabethan tablet at Turlough in Co. Mayo⁶ as proving that the adjoining round tower was built at the close of the first century, or derived Lough Derg from the Hindoo Dwerga and Lough Ree from the goddess Rhea, or how with the scores of puerilities and false deductions in *Collectanea* they "established" the linguistic identities of Gaelic with Hebrew, Chaldean, Carthaginian, Arabic, Chinese, and Japanese, and discoursed on Irish Nanic

(save stone boxes or graves) appears. Even in later literature, like the Agallamh, I recall only Oilill Olum's tomb on the hill at Dun gClaire and "the tulach's top where Leaba Dhiarmata is" (*Silva Gadelica*, vol. ii, pp. 129, 138). The last is the actual grave of Diarmuid.

¹ There was a strange tradition that one Dr O Gorman dreamed of it and found it after a six days' search. He attempted to remove it, but in vain" (*Proc. R. I. Acad.*, vol. i, ser. ii, p. 319).

² *Diocese of Killaloe*, pp. 363, 505.

³ *An Impartial Tour in Co. Clare*, 1778. O Flanagan claims to have found it about 1779.

⁴ *Trans. R. I. Acad.*, vol. i, p. 3, *sqq.*

⁵ On Tory Hill, Wexford, see *Journal*, vol. i, p. 300.

⁶ *Statistical Survey of Co. Mayo*, pp. 128, 129. The author (J. Mac Parlan) never seems to have been staggered at the first century Irish being (according to his theory) accustomed to use Latin and to date by the common era, and to add "Lector ora pro eius anima."

temples, mithraic caves, and Bobeloth inscriptions. Theophilus O Flanagan, whose *bona fides* I see no cause to question, stepped in and fed their morbid appetite with a perverted ingenuity beyond the fictions of Sir Walter Scott or Dickens. He had no knowledge of Ogham, he says, but he fathered the transliteration. He read it forward and backward, upside down and right side up, and altered the values of two letters, split it into fragments, took the nearest Irish words and translated it, "out of honesty into English," in five readings:—"(1) Beneath this stone lies Conan (Conaf) the fierce and swift footed; (2) obscure not the remains of Conaf the fierce and swift footed; (3) Long may he lie at his ease on the brink of this lake that never saw his faithful clan depressed; (4) Long let him lie at rest beneath this hieroglyphic, darling of the sacred; (5) Hail with reverential sorrow the drooping heath around his lamentable tomb." In addition, he quoted (Lloyd possibly knew of it) an interpolation in certain copies of *The Battle of Gabhra*, telling how Conan went to worship the sun at Callan, was murdered and buried¹ under an Ogham slab and so could not fight at Gabhra. This is said to appear in manuscripts of the early part of the century (1720),² but, if so, we may suspect the Mac Brodies as responsible. In any case the engraver of the Ogham line was a very clumsy "forger" to fail to spell correctly even the name of the hero Conan, which goes far to clear all of any connivance between the carver and the scribe. O Flanagan read the stone "Fan li da fica conaf Colgac cos obmda." Vallancey in *Archæologia* read it "Fan liesi ta conan * colgac cos fada." Mrs Knott gives it as "Fan li da fica conan colgac cos obmda." John Kennedy sent to John Windele a sketch reading Fol lita feca terulgac cos obmda." Sir Samuel Ferguson publishes it as "Fan lia do lica cosas colgac cos obad," and my recent careful rubbing gives "Fan lia do lica Conaf Colgac cos obata." The scaling slaty rock and (as I first sketched it in 1887) the moss and heather *debris* leaves my early copy somewhat doubtful, not that the reading is of any great value, save for its curious history, as a low water mark of Irish archaeology and the beginning of the collection and study of Ogham inscriptions. It is on a slab (not as some have said broken into two, or the remains of a dolmen) about 8 feet 5 inches long, but slightly irregular. A gun and spear are cut near the beginning of the epigraph and careless late initials here and there. O Flanagan's sketch is bad and too regular. The thin scribed stem lines and others, faintly marked below, forming a frame, contrast

¹ Kearney suggests that Conan of Ceann tsleibhe (and not Conan Maol) was buried on Callan (*Feis tighé Chonain*, p. 116).

² See Paper by (Sir) Samuel Ferguson, *Proc. R. I. Acad.*, vol. i (Antt.), ser. ii, p. 269a.

with the broad shallow "slots," so unlike all genuine Ogham epitaphs.¹

Turning to its published descriptions we get some interesting side lights. O Flanagan (1785) calls it "a square rock on the Leitermoylan—that is, the south-east side of the mountain." He says that in the previous autumn (1785) he went to conduct Edward William Burton, of Clifden, Co. Clare, to see the stone "which I had the good fortune to discover five or six years before" (1779–80). He had "*no knowledge of Ogham*" (p. 4). He first went to "a large druid's altar" and asking if there were any other such stone he was told of one at the side of a small lake, about a mile north-east of the altar." The peasantry it seems had buried it since his last visit (a favourite low trick often practised, as at Fahan, to get money from tourists), but he located and showed it to Burton, copying it for Vallancey. He thought that John Lloyd had not heard of his (O Flanagan's) account. The additions in Gough's *Camden*, 1789, say it was "a very curious tombstone discovered by Mr O Flanagan on Callan Mountain, in Irish Altoir na greine . . . on which is the following inscription:—'Fan lið (lia) a fíca Conan Colgach cos obmda'" on a slab 7 to 8 feet long.² Hely Dutton (1808) calls it "the celebrated tomb of Conan . . . erected in A.D. 259," and also mentions the cromlech of Altoir na greine, but does not seem to have visited them.³ John Windele is utterly confused writing of the cromleachs and remains of a "stone rath," as at Lough na minna, "the lake of the inscription," (a place far from Callan). "Near or in, the rath are the remains of a stone way still visible."⁴ He evidently never saw them, but appears to have seen the existing dolmen. He inserts a letter of 1 August 1814, from John Kennedy, of Limerick, to his friend Denis Flynn, of Cork. It describes a "pilgrimage" to Conan's stone on July 14, and on the sketch map marks: "C. Back here of this summit is the altar of sacrifice and Buaille na Greine." Lewis' *Topographical Dictionary*, under "Kilfarboy," mentions, in 1838, the altar, two lesser cromlechs and a stone fort with the remains of a passage. Professor Brian O Looney wrote a most interesting letter to (Sir) Samuel Ferguson.

¹ See *Archaeologia*, vol. vii, p. 282; *Trans. R. I. Acad.*, vol. i, p. 3; *Proc. R. I. Acad. (Antt.)*, vol. i, ser. ii, p. 269; *Windele's MSS. R. I. Acad. Supplement*, vol. i and vol. ii, p. 335; *Two Months at Kilkee* (Mrs Knott, 1836), p. 159, citing *Dublin Philosophical and Scientific Review*, 1826, p. 142; Gough's *Camden* (1789); *Limerick Field Club Journal*, vol. ii, p. 252; *Post Chaise Companion*, Dublin, 1786, col. 176.

² Dr G. U. Macnamara suggests that this epigraph was the work of one of the Brodins (historians and genealogists) who about 1650 onward lived on the flank of Mount Callan, about two miles from the stone.

³ *Statistical Survey, Co. Clare*, pp. 317, 318.

⁴ *MS. R. I. Acad. Supplement*, vol. iii, p. 335; published *Proc. R. I. Acad. (Antt.)* vol. i, ser. ii, p. 270.

He states that an *oenach* was held at Boulynagreana on Easter, St Patrick's day, and the first Sunday in August, Domnach Chruim Dhuibh. He was told that Crom was a god of sacrifice (*dua*) and, himself, laid flowers on the altar, and mound on Garland Sunday, 1844, when a boy and with other boys.¹ The altar stood on high ground to the south-west of Conan's tomb, overlooking the lake to *Crag na Sean ean*, and was (as we shall note later) entirely destroyed in 1855.

The name *Altoir na greine* (very wrongly attached by the new Ordnance Survey maps to the Leaba near the main road to Milltown Malbay, near "the Hand" cross-road) properly applied to the monument to the north-west of the lake, and was really *Alt na Greine*, "the eminence of the sun," like Gualanagreina and Booleynagreana, "the shoulder, and milking ground, of the sun." So the theories of sun worship at Callan are based on stupidity and mistaken names. The other "altar" in Co. Clare, *Altoir Ulltach*, was so called from Christian rites, an Ulster priest having been accustomed to celebrate the Mass in penal times. The existing dolmen was never called "*Altoir na greine*" till very recent years. In 1839, and on my visit in 1887, it was Leaba Diarmada agus Grainne, like most of its congeners, so I suppose some ignorant person confused Grania and Greine and imposed the false name on the Ordnance Surveyors. It ought to be removed from the maps, which (for want of efficient revision) have too often stereotyped similar errors.

The most important contribution to the subject is by Sir Samuel Ferguson in two papers, in 1872 ; ² one, on the monument and one on the literary forgery. The Leaba was illustrated and described by Borlase in *Dolmens of Ireland*.³

Had not a miserable old man wantonly destroyed the other "altar" (though stones were so plentiful) the *Altoir na greine* might have been standing, an object of the deepest interest, to our day. The vandal smashed it with a crowbar to fence his cabbage garden in 1859—one reads with grim satisfaction that O Looney attended his funeral soon afterwards ⁴—and the stones have been removed, the broken slabs having been taken for road metal on the laneway to Mount Callan House. The inefficient antiquaries, who lost themselves in fogs of sun worship and pseudo-ogmic erudition, had never planned or sketched it. O Looney, who knew it well, has left us the only description.⁵ At the time of its destruction it was a rude bin

¹ *Proc. R. I. Acad. (Antt.)*, vol. i, ser. i, p. 267.

² *Proc. R. I. Acad. (Antt.)*, vol. i, ser. ii, p. 269, p. 315.

³ Borlase, *loc. cit.*, p. 79.

⁴ *Proc. R. I. Acad.*, vol. i, ser. ii, p. 2.

⁵ *Ibid.*, p. 267.

PLATE XI]

[To face page 108



KNOCKALASSA, DOLMEN

or chest "of six grey slabs with a heavy cover. The four side blocks stood upright, fixed in the ground, with another to each end, the sides about 4 feet apart, and a great flag resting on them. Two upright flags were fixed behind, at the west end, rising 18 inches and 2 feet above the table stone. There were other stones of various shapes and sizes around it at the back and ends and an elevation, or mound, of clay and small stones. It lay south-west from Leaba Chónain, and looked south-west across the lake to Crag na Sean Ean. The description suggests a monument like the central compartment of the pillared dolmen of Ballyganner, a cist with taller pillars at the ends; one pillar, too, stands at the east end of the north side of Cooleamore dolmen, while the flooded cist (miscalled a well) of Tobergrania, at Ballycroum, near Feakle, has a stone at each east and west end of its sides, low, but like the antae of the large single slabs in other dolmens. Several of such monuments in Co. Clare have a mound adjoining, so we can form a fairly good idea of the Altoir na greine—a cist, with two slabs to each side, one to each end, and pillars to the west, with possibly, a fence, or peristyle, of lesser stones and partly embedded in a mound clearly indicating its sepulchral character.

Borlase connects the townland name, Knockalassa, with the legendary *Glasgeivnagh* (the wonderful green-grey cow of the smith Lon mac Liomtha)¹ He is evidently wrong, for the name means "Hill of the *Liss*," and the ruined fort, or *liss*, is there still. Of course Vallancey's views of the sun worship rested, like an inverted pyramid, on the wrong name and the forged passage in the "Battle of Gavra." Less reputable rites seem to have attached to it, for Windele's notes give the pregnant words about the cist—"fruitfulness of progeny."² When we remember the indecent rites and belief connected with the Ballyganner dolmens, in 1808, to which a girl (on that account) refused to guide Hely Dutton,³ and another case in very recent years, which I could tell of my own knowledge (if it could bear repetition), we can understand the attempts of the priests and others to wean the people even from the otherwise harmless rites at the *oenachs*. Perhaps some such feeling may have led to the apparently needless destruction of the Altoir in 1859. Even so late as 1895 Borlase heard at Milltown Malbay that young people used to dance on the existing Leaba on midsummer day, although the priests were trying to stop the custom. Whether the sense of

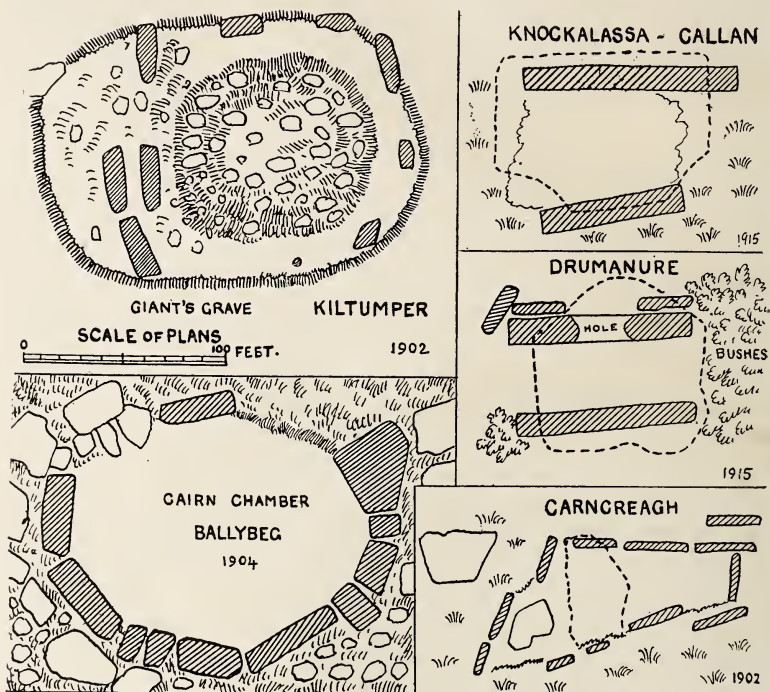
¹ *Dolmens of Ireland*, vol. i, p. 79; see *Journal*, vol. xxv, p. 227; *Folk Lore*, vol. xxiv, p. 100.

² *MS. R. I. Acad. Supplement*, vol. i, p. 292. The date of this note seems uncertain, as Windele was chaotic in his note keeping.

Statistical Survey of County Clare, p. 318.

indecentcy was helped by the coarse local tales of Diarmuid and Grania or whether it was part of a wider belief, noted even on the Continent of Europe,¹ this is not the place to decide, but it is one of the ideas to be reckoned with in treating of Irish dolmens.

The remaining *Leaba* stands at the head of the pass, just above and to the north of the road from "the Hand" westward. It is in a shallow peat moss pool, and is said to have been dug out by



MOUNT CALLAN DOLMEN, ETC.

treasure seekers. It commands a weird view of the dreary, featureless hinterland, southward; the brown hillside and, westward, an interminable extent of the Atlantic, with the dark cliffs of Beltard and the islands of Iniscaerach and Illanmatail, set in their foam frames of frosted silver, towards the sunset.²

The cist is formed of smooth beautifully regular slabs; the two sides stand, the northern is 10 feet long, 3 feet 3 inches high and 11 inches thick; and the southern, 6 feet 9 inches by 3 feet 3 inches, while the great cover resting on them is 9 feet 9 inches along its north side, 5 feet 5 inches to the west and 7 feet 4 inches across north and

¹ Borlase, *Dolmens of Ireland*, vol. iii, pp. 846, 565, 554.

² These appear faintly to the right of the dolmen on plate XI.

south. The sides are 5 feet 8 inches apart at the west, and 5 feet at the east end, the cover is level, unlike most of the Clare dolmens, which slope and taper eastward. The cist faces east-south-east. The slabs vary from 9 to 12 inches in thickness. I was told in 1887 that it was called "the Hand" and the cross road was called after it, but this has been denied by all to whom I repeated it.

CARNCREAGH (Ordnance Survey 39)

Just within the west border of Kilmaley Parish, in the barony of Islands, near the east end of Doolough, is the dolmen of Carncreagh. It lies in a rushy moor, where the new road bends northward, not very far from the cave whence the Faracat (a formidable black monster with a white crescent on its head) sprang upon the spears of the Three Sons of Thorailbh. The Lake, it may be remembered, is the prison of the more formidable Cata subdued and chained by St Senan of Iniscatha.¹

The monument is a long dolmen (not an *alleé couverte*) of slabs of thin gritstone, five to the north, three to the south, being 17 feet 2 inches long over all east and west. The chamber is 13 feet long and tapers from 6 feet 5 inches to 2 feet 9 inches; one cover remains and traces of a parallel row of slabs are found along the northern face.²

KILTUMPER (Ordnance Survey 48)

The monument of Kiltumper, in the parish of Kilmihil, and barony of Clonderalaw, lies about a mile and a quarter eastward from the fine stone fort of Cathair Murchadha or Cahermurphy.³ It is conspicuously marked on all the maps, which impressed Borlase and others with a sense of its importance, quite undeserved. It was called Tumper's Grave ("Tuam fhir" or probably "Fhir mor") from a "great man" or giant, "Thoompa," a Danish chief, who was chased by the Dalcassians from Cahermurphy to this spot and killed and buried.¹ It was only a small kerbed cairn; the upper part is now entirely removed.³ The kerb slabs never exceed 3 feet 6 inches long; nine remain; most of the southern ones are removed. The enclosure only measures 15 feet east and west by 11 feet north and south. The place is so remote from the lines of main roads

¹ Life of St Senan, Colgan's *Acta SS. Hib.*, March 8. Vita S. Senani, Colgan, *Acta SS. Hib.*, March 8th; *Folk Lore*, vol. xxi, p. 477 vol. xxiv, p. 206.

² *Limerick Field Club Journal*, vol. ii, p. 254.

³ *Ordnance Survey Letters MSS.* (R. I. Acad.), Co. Clare, vol. ii; *MSS. R. I. A.*, 14 B 24, pp. 45, 46.

that no one described or noted it, even in the *Ordnance Survey Letters*,¹ on this account and not from any interest in the monument itself I record it here.

LECKAUN (Ordnance Survey 32)

A dolmen, marked on the new maps only, lies in Leckaun (in the parish of Kilnamona, Inchiquin), not far from Rushaun Lake. I have to thank the Rev P. O'Halloran, of Inagh, not only for much kindness when I re-examined the Callan remains, but for visiting and noting this dolmen for me. It is nearly rectangular and like the Knockalassa Leaba; the eastern slab has fallen inward and the west end is removed. The cover is 9 feet by 7 feet and about 8 inches thick, resting on the ground at the east end; it has a piece broken out of its north-west corner. It is 5 feet high at the west end, and is called Lubby'iermidd' aus'Graine. About 200 yards to the north-east is an ordinary earthen fort.

CLOCH AN AIRGID (Ordnance Survey 24).

Just over the boundary at Bohneill Castle² (in Derry, in Rath parish, Inchiquin) is a curiously scribed rock, often said to be an Ogham, it lies in Carrovere, just over the edge of the townland. It is called Cloughanarrigid (*Cloch an airgid*, the Rock of the Silver), but I heard no legend when I visited the place in 1895. It is a natural outcrop with many idle scribings, among them H.N., A.B., X, A.T., H.ONEILL (*sic*), A.D. XIV, 1614, 14, 1614. It is evident that some member of the family from which Bohneill is named, one H. O'Neill, executed these, and perhaps the many other meaningless scorings, in the reign of James I. Bohneill (as I said) has been entirely removed for building and road material, but extensive remains of featureless walls existed in 1895.

DRUMANURE (Ordnance Survey 24)

Going southward from the Castle we find, just on the edge of the townland of Drumanure (locally Drymanure!), a perfect dolmen, first recorded on the modern maps. The adjoining Gortbofarna is thought to be named from the *Gort*, or garden, of the *both*, or hut, of the alder, which was also the "Neill's Hut" of Bohneill. The

¹ *Proc. R. I. Acad.*, vol. xxvi, p. 466; *North Munster Archaeol. Soc.*, vol. ii, p. 255.

² The will of Murrough O'Brien, last recognised King and first Earl of Thomond, in 1551, first names "Castellum de Banneill, with it are given Ne Marteri (Martry), Dreyne and Dirrah (Darragh). It is Boneill in 1584 in Perrot's *Composition*, with the Clare gentry and in the Castle List.

dolmen, densely overgrown with brambles, stands in a rich wet meadow, near the well and farmhouses, south from the road. Mrs Shannon (who is said to be 95 years old, though still active and clear-minded) told us, without questioning, that it was called Leaba'iermuid, and that "Graunia, Finn's wife, ran away with 'Iermuid and they built the "Labby" for a bed. 'Iermuid brought the big stone from over the hill of Aile, to the west there, on his head and Graunia carried the other stones in her apron.¹" "It has a very bad name, no one likes to go near it in the dark"; even "when the hens lay eggs in it no one will go and fetch them out."

The monument is of gritstone; I succeeded in making a plan only with much pain and difficulty. The north side is 8 feet 9 inches, the southern 9 feet 5 inches long. The west end is open, 3 feet 8 inches between the ends. Two stones 3 feet 3 inches and 3 feet 6 inches long are set against the north-west corner, one may have been the end slab. Another stone, 2 feet 6 inches long is set against the north slab at its west end, just beside it a hole has been chipped through the north slab. The east end is so bedded in brambles, both inside and out, that I could not see if the end slab exists. The sides project about a foot west of the cover, like antae. The slabs are 10 to 12 inches thick. The cover is 7 feet 6 inches long and 8 feet 8 inches wide, overhanging the sides about 18 inches, but very irregular; the sides rise barely 3 feet above the soil.

BALLYHEA SOUTH (Ordnance Survey 24)

The dolmen in Ballyhea South was first recorded on the new Ordnance Survey. Dr MacNamara and I had difficulty in locating its site at some small broken stones near a little stream: no certain trace remains. We subsequently heard from Mr Molony, the schoolmaster, who lives near the site, that even about 27 years ago in 1888), when he first came to the place, only one slab remained. The rest had been destroyed by a returned emigrant from the United States, who dreamed of a treasure being hidden in it, but found nothing, after spending much money in digging and blasting there; one is glad to hear of his failure, as it discourages other dreamers. "There was a crock of gold in the Lqbba," all said, but "no one ever heard of any gold being found in Inagh" parish nor even of "weapons or old things."

Not far away in a bog, in Drumleesh, a place called Turkenagh recalls "the wild boar out of the woods," as mentioned in the hunts of Finn mac Cumhail in the district. In it is a well marked green

¹ Mr Thomas Kinnane, of Ennis, heard a similar legend of a rock near Lismulbreeda Cave.

spot, where tradition says two priests were buried after being chased thither from Dysert O Dea and slain by Cromwell's men. Tradition also recalls that "there were monks at Roosca;" this is interesting, for we learn from an obscure document that, in December 1666, Mortough O Gripha, of Roosca in Bantry (Brentry), in the parish of Dishart, Co. Clare, was a Franciscan Friar of Ennis and, when Morrice O Connell gave them the site of their house at Roosca, Flan Broody the Guardian, O Gripha and others lived and officiated there for three years.¹

CLONDERALAW

ANTIQUITIES NEAR KILRUSH (Ordnance Survey 57, 68)

In order to record the important forts of Carrowdotia and to give some account of the general antiquities of that class in the tribal district of East Corcovaskin² I here take up my survey to the east of Moyasta Creek, which bounds the Irrus, already surveyed. The chief strip in which the forts abound runs from about six miles south from Kilmacduan and Kilmihil, already studied, along the Shannon and up the Fergus estuary to the barony of Islands. The wilderness from Callan and Doolough round Lough Naminna is a mass of boggy moors and little lakes devoid of antiquarian interest.

The vast majority of the forts may be set aside as of very little interest. The names also are less instructive than those of the north-west and east parts of the county. There are about 150 in Clonderalaw, nearly all featureless earthworks, once stone faced, about 5 or 6 feet high, sometimes with a fosse. Two known to me have souterrains, but probably many others might be found; certainly several are believed to exist. The churches and castles, also, are neither beautiful, ancient nor important, save on the Fergus Islands. The vast majority of the castles are heaps of *debris*. Killeimer, the most interesting of the churches, is horribly defaced by the removal of its plain 10th century east window to Kilrush before 1839.³

The names are not given in early documents, save that of Cahercon, Cathair dha chonn, in the 1390 Rental. The other names, including a few from the records, are: In KILMACDUAN—Caherfeenick, Caheraghcullin, Danganella, Lissaghaun, Lisna-hoan:hee and Lissatouk; KILRUSH—Lissarinka, Knocknahooan,

¹ *Historical Memoirs of the O Briens* (O Donovan), p. 502. *Hist. of Co. Clare*, J. Frost, p. 554.

² The Corca Bhascoinn chiefs claimed descent from Cairbre Baschaoín, son of King Conaire More, who died circa A.D. 165. They merged into the Uí Domhnaill.

³ *Ordnance Survey Letters*, vol. ii, Killimer.

Rathoran, Lissaculia, Listeragall, Carrownalongfort (in Kilcarroll, 1615) and Caherholey (1641);¹ KILLEIMER—Cahernagat, Clooney-lissaun, Dunneill, Dunnagrogue, Caherlassa, Doonies (1676), Lisnalarabauna, Lissanard, Lissrawer, Caherstrassko (at Dunneill 1675 survey), Ballinagreenaun (near last 1624); KILMIHIL—Cahermurchada or Cahermurphy, Cahermore, Lisbaun, Sheeaun (Sidhéan or Fairyfort), Cahercanavan, Lisnaleagaun, Reanlassa, Lissatuan, Lissycereen, Lissenegen, Ballydunee, Lissanair; KILMURRY-MACMAHON—Reanlassa, Lisnalanna, Caherbane (1675 now Carrowbane), Lissathonrun, Lisheendeen (Lisneodine 1675); KILFIDDAN—Effernan crannog; KILLOFFIN—Lisnamorna; KILLADYSERT—Lisnafaha, Lisbekaun or St Bekaun's fort, Lissyurriheen and Cahercon.

The district was once evidently greatly covered with oak forests Knockerra (Cnoc doire), Derrylough, Derrybrick, Knockaderreen, Durha, Derrynageeha, Derrynalecka, Derriniddawn, Derryshaan, Derrygeeha, Crossderry and other wood names, like Rusheen and a wolf name Breaghva or Breffly, all marking its desertion in early days.

History, as distinct from the Life and Monastery of St Senan (died 540) and the Mac Mahon chiefs² there is none. A vague legend dated by the "chronologers" in the fabulous past of A.M. 3790 tells of a battle where King Oenghus Ollmuchaidh defeated the Martinigh (a tribe subsequently found at Emly down to the Danish wars) at "Clar in Corca Baiscinnd," or Cooraclare,³ or as the *Four Masters* say on Sliabh Cailge.⁴ Senan's "Life" is very ancient, and gives an interesting picture of the Corca Bhaiscind about 480, the chief entertaining strangers, or attacked by enemies in his dun or earthen fort, the lesser gentry with their residences and farms far apart (Gerchinn, father of Senan, had a farm at Molougha, far to the east of Kilrush, and one to the west of Poul-na-sherry), their sons, spear in hand, driving great herds of cattle across the tidal creeks, and the men of the district commandeered to carry fire and sword against the Corca Modhruadh far to the north.

CARROWDOTIA (Ordnance Survey 68).—Passing round the beautiful woods of the Kilrush demesne we reach a ridge, beyond which (up a long valley, on the opposite ridge, below the modern village and chapel of Killeimer) we see a huge heap of stones, the only large cathair in the district. It is called Cahernagat on the new maps,

¹ *Deposition of Moseley*, T. C. D. Library.

² The Mac Mahons were a branch of the O Briens sprung from Mathgamhan fourth in descent from King Brian Boromhe. For their pedigrees, see *History of Co. Clare* (James Frost), p. 74.

³ *Book of Lecan*, p. 579.

⁴ Mr Frost identifies it with Moveen; it is far more likely some high ground at or near Callan if it be not at Cooraclare.

which are most probably right ; it is nameless on the old ones, which give the name to the one in Ballymacrinan, which is not a cathair, nor has it a "cave" for cats. The name, however, cannot be very ancient, as it clearly implies that the cathair had been long deserted and became a haunt of cats and probably of other doleful creatures—Cahernagat, the stone fort of the cats, or (as the peasantry occasionally say) of the *Cata*, the monster subdued by St Senan and commemorated in the name Iniscatha or Scatterry. It reminds one of the King Cat of the cave (souterrain) of Cruachan Fort and the three formidable cats of that place ; of the Faracat, springing from its cave near Doolough, on the "Three Sons" ; of the monsters which Finn banished from the raths ¹ ; and of the "Wild Cat of the Carns." Few are the features (even in prehistoric forts and local legends) on which early Irish literature does not shed light.

In Ballymacrinan,² the first fort in the top of the north ridge beside the old road calls for very little notice ; it is a perfect ring mound, 5 to over 6 feet high, with a ring of hawthorns. It measures about 100 feet across. A little further west, beyond the adjoining farmhouse, we cross the ridge and (from the head of an old deep double cattle track down to the little stream below the hill) we get a striking view of the two forts in Carrowdotia north. Near us on the hillside is a curious slight hollow, suggestive (save for being on so steep a slope) of the hollows which, elsewhere, mark the site of levelled raths.

CAHERNAGAT.—This lies on a subsidiary ridge, or terrace, south of Killeimer village and, though it is shut in by the valley (every part of which it overlooks) on three sides, it has a beautiful view westward of the mouth of the Shannon ; Hog Island ; Scatterry (the Sacred Isle of St Senan), with its tall round tower ; Kilcredaun point and lighthouse, with the bold hill of Rehy ; ³ and (across the wide estuary) glimpses of the Kerry coast and Beal sandhills, with the blue summits of the huge mountains of Corcaguiny rising over the nearer but lower ridges.

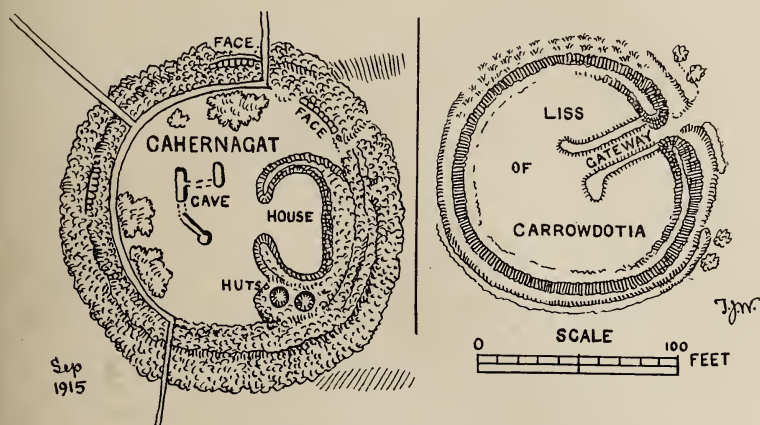
The fort is a vast heap of tumbled grey sandstone blocks, white with weather beating and lichen, the majority, small flat slabs, but not infrequently large blocks occur (2 feet 6 inches by 3 feet 6 inches and a foot thick, or a little more or less). It is from 7 to 11 feet high to the west, but is rarely over 5 feet high to the south and north-east,

¹ See *Bricriu's Feast* (ed. Henderson, *Ir. Texts Soc.*), p. 73, and Introduction to *Feis tighe Chonain* (ed. Kearney), pp. 35, 36, for Cruachan cats ; *Revue Celtique*, vol. xxxiii, p. 71, for the "cat of the earns."

² The Baile mhic Droighnean of the 1390 Rental (Hardiman Deeds, *Trans. R. I. Acad.*, vol. x.) and in a deed of 1611.

³ This is the view so recognizable in Dyneley's sketches of Scatterry and Dunagrogue in 1680.

being nearly levelled to the east. It is from 20 feet to 30 feet wide, being much spread. The actual rampart can rarely be disentangled from the *debris*, but is about 12 feet to 16 feet thick; reaches of the facing show that it was excellently built with a batter of 1 in 9. The masonry is unusual, the large blocks are separated by nearly equivalent spaces of thin slabs, like a heap of bricks, the whole of fair execution. Unfortunately it was too convenient a quarry, and the neighbouring village, Roman Catholic church, and farm houses were largely built out of its stonework. It measures about 165 feet, over all, as spread. The garth is 118 feet to 120 feet across. The actual outer diameter is impossible to fix anywhere, but is about



CAHERNAGAT AND CARROWDOTIA

150 feet across. The interior is about 2 feet over the ridge to the east, but 7 to 10 feet above the outer ground to the other points.

There is a house ring at the east side, the walls 9 feet thick, 51 feet north and south, 21 feet east and west; at its south end are two circular cells, 6 feet and 9 feet inside, 24 feet over all—they have now collapsed. At 21 feet from the doorway of the large enclosure is an oval pit, another collapsed cell of a souterrain, 41 feet from the north segment, and 8 feet by 6 feet across. It is probably connected by a passage 12 feet long (the farther opening hardly 2 feet square, with thin flag roofing) to a larger fallen cell, 13 feet long by 6 feet wide, whence another passage, 5 feet to 6 feet wide, runs to the south-east to a cell, the whole 18 feet long and fallen in. There is nothing else in the garth save some small groups of bramble and willows. There is no discoverable trace of a gateway, but from the lie of the ground it was probably beside the hut circle and to the north of it. It is interesting to find so large and important a stone fort

in a land of earthworks. O Donovan inclined to identify it with the Aenach mBearrain of the Book of Rights, *ante* A.D. 802, but, even if the latter be Burrane (which is absolutely doubtful), that place is two miles away, and the cathair cannot be intended. The bulk of the fort names in this document are hardly possible to identify with existing forts with any absolute certainty.

LISS.—This lies down the slope to the south-west of the cathair, between them, 66 feet from the latter, is a spring and runnel. The Liss is of earth, faced with good though rarely large stonework, both inside and outside. It had an outer ring only 3 feet thick and high, a wet ditch fed by the spring, 3 to 4 feet deep and 9 feet wide, runs round three sides, but is only marked by the even curve of rushes on the north. The garth is 3 to 4 feet above the field to the east and over 7 feet high to the north and east. Most of the stonework is gone; the bank rises 5 feet over the garth to the east side, where was the gateway; two nearly parallel walls recurved at the ends run for 40 feet in from the gap. The outer wall seems to have been of dry stone round the north, west and south-west segments. It was 15 feet to 18 feet thick, but little remains. Several hawthorns, as usual, grow on the eastern mound and outer ring.

OTHER FORTS.—I have noted, but need not here describe, a number of earthen forts in the district; all are absolutely featureless. There is the eastern half of a nearly levelled stone fort, the cathair of Doonagurroge.¹ Small earthworks remain. A fine planted ring fort in Thomastown has a stopped souterrain: two, hardly 5 feet high, with stone facing, much rebuilt in modern times, are in Carrow-free, beside the road to the West of Knockerra; the western has been embodied in a farmyard, the eastern half of the lesser has been rebuilt. Beyond these are the quarries in a high ridge, with a fine wide view far inland over Kilmihil and Cahermurphy to Slieve Callan and down the Shannon to the sea. On the eastern slope, near Tarmon Lough, is a high earth ring, a thicket of hawthorn (scarlet with fruit when I saw it), called Lisnarinka, "fort of dancing," whether of fairies or mortals I know not. Lisnalannav, in Tully-green, has a killeen graveyard for children. Small low forts, of which I have seen many but made notes of only a few, abound near Kilrush—3 in Dysert, 4 in Ballymacronan, 1 in Cloonylissaun, 8 in the Carrowdotias, 3 in Pouladarree, 6 in Doonagurroge, 2 in Moylougha, including a large earthwork called Listeragall, oval, 300 feet by 220 feet, with a small mound in the centre. The one south

¹ Dun na gCorrog in above cited mortgage, 1611. It was a residence of the Hickmans and is named Doonogoroge in their settlement of 1715. Dyneley gives a view of its castle, 1680.

of the *boithrin*, 470 yards west of Moylacha churches, might have a claim to be Gerrchinn's residence, where his saintly son, Senan, was born,¹ were the probabilities not rather in favour of the churches being on the site; 5 forts lie in Leadmore and Carrowncalla, including the small Lissacoolia and larger ones at Leadmore House (about 150 feet across) and Fort House in Cappagh (about 200 feet in diameter over all), but much defaced. In Killeimur, a fort, Cahirlassa (alias Carroo, alias the two Donies, alias Derilogha, alias Teernane), is named by the 1675 Survey now at Edenvale. It evidently lay in Derryloagh.² A small cairn of grey stones lies beyond Knockerra Lough. Going back below the quarries to Moylougha, or Molougha, the ancient Maglacha,⁴ St Senan's birthplace, we saw two forts without apparent fosses on low ridges. One is in Dunneill and probably gave its name to the townland. No fort remains at the birthplace, to claim its honours, unless the raised graveyard on its green ridge above another long lake may conceal its traces; one church has disappeared and the two remaining ones are nearly levelled.³ The ancient Killeimer is further south, the burial place of the Colleen Bawn. Other featureless forts lie between the Kilrush demesne and at rare intervals along the roads round Clonderalaw Bay and on to Killadysert and Cragbrien northward, but none seemed to me worthy of any detailed description. The large tumbled ring wall round Canons Island Abbey has been noted in these pages, with a plan; it is the only remarkable fort seen by me on the west side and islands in the Fergus estuary.

I will only add a few notes on the other forts of Clonderalaw, Lisrawer, in Burrane Upper, is more probably the Eanach m Bearrain of the Book of Rights than is Cahernagat. It is an earthwork, with a fosse and inner and outer rings, 235 feet over all and 150 feet

¹ *Vita S. Senani*, March viii; Colgan, *Acta SS. Hib.*, p. 612.

² Derryloagh or Toorynane was another of these endless alias names in the settlement of Poole Hickman of Kilmore on his marriage with Mary, daughter of Mounteford Westropp of Attyflin, Aug. 31 and Sep. 1st, 1715 (*Dublin Reg. of Deeds*, vol. xv., p. 128), held in fee-farm from the Earl of Thomond.

³ They measure, Teampull Senain, the south-west church, 18 feet 9 inches by 39 feet 2 inches, the north-east, 9 feet by 11 feet 2 inches, including in each case walls 30 inches thick. Of the first the west gable and a reach of the south wall 13 feet long are standing; the east gable, with its slit window, remained in 1839. The other church is only 4 feet high; it has a west door and an east window. The little stations called Senán's Altar and Lacht Senáin in Cloon Senáin field near the lake are extant. In 1843 three churches remained, but the "Senan's Chapel" beside the largest church has been embodied in or replaced by a vault. *The Ordnance Survey Letters, Co. Clare*, vol. ii (MSS., R.I.A., 14 B 24 p. 2), describes them the largest church as 32 feet 3 inches by 13 feet (*sic*); the Seipeal beg Shenain is unchanged; the third measured 30 feet 3 inches by 16 feet 6 inches, 3 paces from the large church it was even then completely destroyed. A deed of 1611 fixes the mears of Molougha (*Ordnance Survey Letters, Co. Clare* vol. ii, 14 B 24, p. 9).

inside. Lissanard is in the same townland, a small fort, about 100 feet across ; also a little house ring 70 feet across and Lisnalara-baunia, a defaced fort, 110 feet over all. The cathair at Doonagrogue is partly levelled and defaced by a quarry and a late wall. It measures 120 feet east and west by 100 north and south ; the overturned south segment remains. In the Kilkerin peninsula, abutting on the Shannon bank, at Redgap, is a large D-shaped fort, 200 feet east and west, 210 feet north and south inside, and 280 feet over all. A rectangular fort, 135 feet by 120 feet, remains in Colmanstown, and small house rings, 60 to 70 feet over all, in Kilkerin and Knockphutteen. Besides the crannog, in Effernan Lake is a sort of promontory fort, about 180 feet each way, with deep cuts, partly artificial, leaving a neck only 30 feet across. The Thomastown fort with the souterrain is a good earthen liss, its garth 80 to 85 feet inside, 130 feet over the ring, and about 200 feet over all. Lissatouk is only noteworthy, like Lisnalannav, for containing a killeen graveyard for children. The name "Dunawalla," in Moanmore, near Moyasta, like that of "Greenaun," has no trace of a fort. Besides those named at Knockerra there is another finer fort, south of the quarries, 120 feet inside, with a fosse, and 210 feet over all. Lisnarinka is 110 feet inside and 170 feet over the fosse. Lisnafaha, near Effernan, is defaced and about 150 feet across. There is a good fort in Cahercon, with a fosse 170 feet over all and 110 feet inside, the rings planted ; two lesser forts lie near it. Finally (not to multiply these dry notes), there are many little forts, 70 feet and under, like those in Gower, Gowerhass, Moyadda Beg and Parknamoney. One point of interest in local history may be noted. The *Cathreim Thoirdhealbhaigh* tells how (about 1287) Turlough og, son of Brian Ruadh, invaded Corcavaskin and attacked Rory Buidh Mac Mahon and Tadgh Mac Mahon, surrounding them "in the lightsome fort" ; both were killed in the assault "at Disert Murthaile (Killadysert) of the even shore." There is a good liss, planted, in Killadysert glebe, close to the shore and creek, with Liscormick and Ballinacragga forts not far from it.

SOME NOTES ON THE CHURCHES OF SAINT TASSACH OF RAHOLP AND SAINT NICHOLAS OF ARDTOLE, AND THEIR SURROUNDINGS, IN THE BARONY OF LECALÉ IN DOWN

By FRANCIS JOSEPH BIGGER, M.R.I.A., *Vice-President*

THESE ancient churches are of some note and importance from their structure, their situation, and their history. Both are in the ancient division of Lecale, which was in the Macartan country, though claimed by the FitzGerald's of Kildare from the fifteenth century ; a claim enforced, as their representatives have some territorial rights until the present day. The churches are situated about six miles apart. Raholp or Rath Colpa lies about two miles east of Saul, where Saint Patrick had his first church, and where he died. Ardtole is the Northern Height at the ancient stronghold and famous harbour of Ardglass.

Time was when the King of Ulster exacted 300 hogs from the territory of Leath Cathail as well as the 300 goodly cloaks of good colours to which he was entitled in the north.¹ The King of Ireland also levied his dues from this fruitful peninsula. He claimed from the Kingdom of Leath Cathail

Eight tillers of each great field,
Eight steeds—bay steeds at his fort,
Eight carved drinking horns for inter-changing.

There is evidence of continual occupation in Lecale from the earliest ages. The great stone circle at Ballyno, one of the finest in Ireland, is there, and a smaller one is at Ballyalton. Earthworks abound, from Rath Celtair at Downpatrick, which has no rival, to the smaller ring forts of comparatively recent times. Mounds like Killelief, Rathmullan, Bright, and Erenagh, are also numerous. Souterrains are frequently met with, like the large one (120 feet long) at Ardtole, and one at Toberdoney not far from Raholp.

The ancient church sites are distinguished by the quantity of their cross slabs, which are there in numbers, placing the County of Down, according to Mr Henry S. Crawford's map, in the first rank for such remains. These crosses range from the earliest and most primitive class to those of the sixteenth century. The only abbey of

¹ *Book of Rights.*

affluence and importance in Lecale was the Benedictine foundation at Down, though the Cistercian abbey of Inch is on the banks of the Quoile within a mile of it. The central feature of church life in Lecale has always been St Patrick's Saul, though in the middle ages the shrine of Our Lady of Dunsfort acquired more than local celebrity.

As for castles they abound on every hand. They are mostly on the sea-board overlooking and guarding some little port. They are of the tall square type with flanking towers, and are stoutly built, practically untakeable before heavy artillery came into vogue. The best preserved are at Walsh's-town, Audley's-town, Kilclief, and Castleshane, Ardglass.

Lecale was what was known as a safe country, particularly hard to be overrun or taken by an enemy on account of its central permeating morasses, its rambling estuaries, and its enclosing rivers, the Blackstaff and the Quoile. The coast was guarded and controlled by the numerous strong towers at every port and channel. All these brought more security and safety to the inhabitants than other places in Ulster enjoyed, and evidence of this can yet be traced, especially in the antiquities still in existence. That it was also naturally a rich and productive land can be well understood, with its gentle undulations, its fertile stretches of grain land, its numerous covers and sheets of water for game and fowl of every description. Though dominated to the south by Slieve Donard with its height of 2,800 feet, it has no greater height within its own borders than the monolith-capped Slieve-na-gridil, which reaches only 414 feet. Its easy sea traffic and general fertility attracted many adventurers in all the centuries; the general opinion of the stranger is summed up by Lord Grey, who in 1539 wrote: "I have been in many places and countries in my days and yet did I never see for so much a pleasanter plot of ground than the said Lecayll for the commodity of the land and divers islands in the same environed with the sea." and then he writes, for he was spying out the land—

"A country most sweet, most wholesome, and most fruitful to dwell in; so full of springs, so full of rivers, so full of lakes, so full of fish, so full of cattel, and of fowl, that there is not a country upon the face of the earth more beneficial to the life of man."

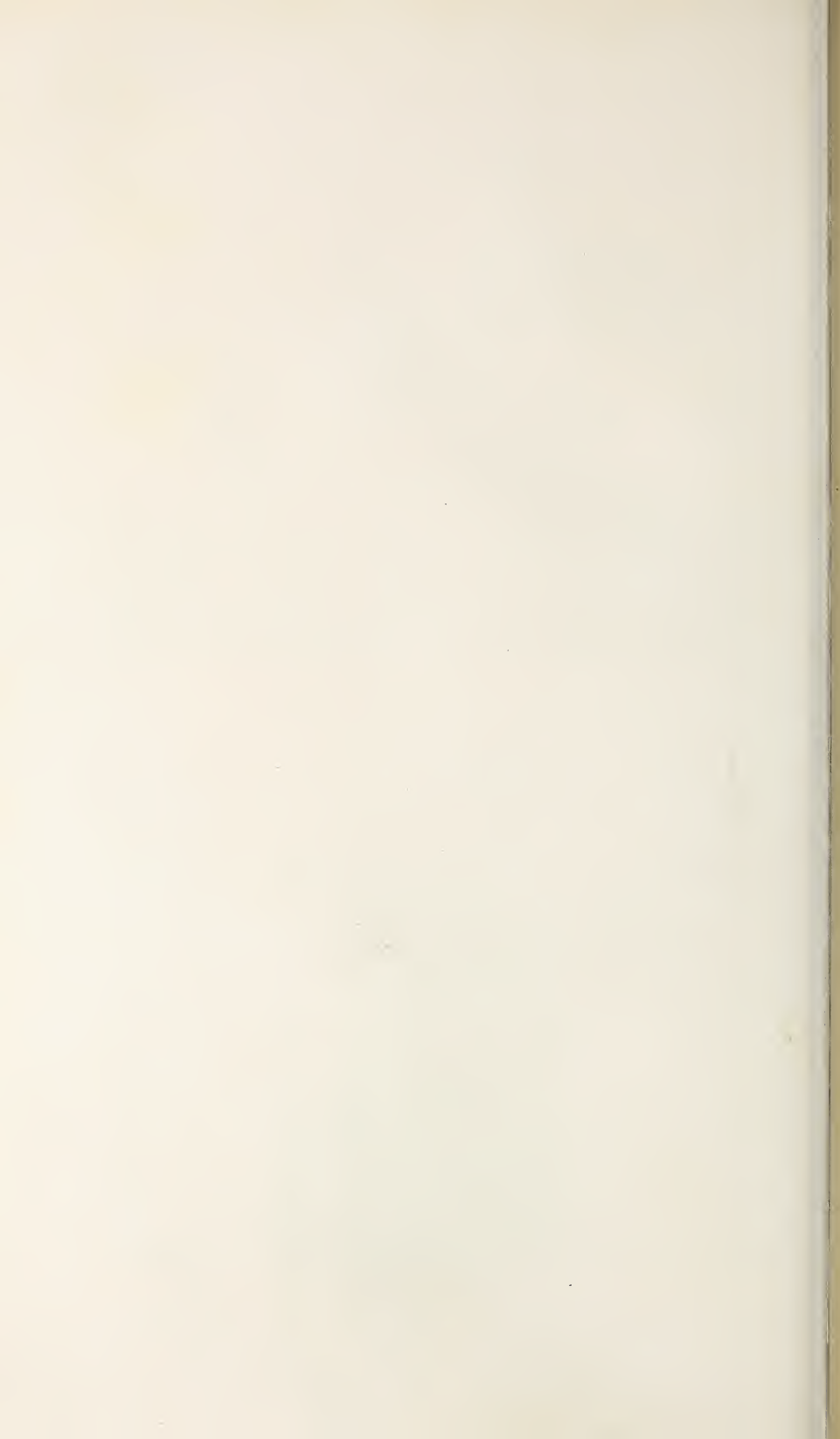
There is a detailed account of a banquet in an old Lecale castle by Captain Josias Bodley in 1602 setting out the "fruitful commodities" of the land in great detail.¹

Not only was Grey pleased with the land and its products (the presence of too many Irish people alone raised his ire), but he

¹ *U. J. A.*, first series, vol. ii, p. 73.



RAHOLP CHURCH, BEFORE AND AFTER RESTORATION



coveted and made away with the fine peal of bells that rang over the marshes of the Quoile from St Patrick's hill at Down: "he shipped the notable ring of bells that did hang in the steeple meaning to have them sent to England had not God of His Justice prevented his iniquity by sinking the vessel."

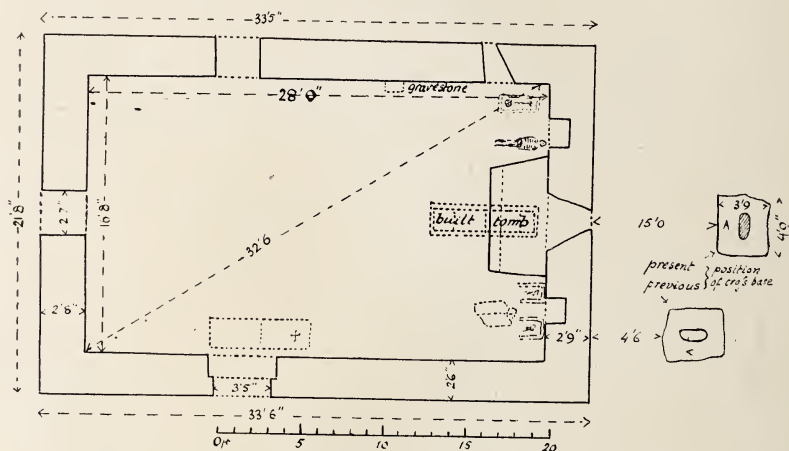
Safe harbours and fertile lands brought about a culture and prosperity not easily surpassed in the different ages by other lands even more highly favoured than this eastern island peninsula of Down. Dundrum strand still casts up its ornamental bronze fragments. A beautiful specimen of Limoges ware was long interred at Bright. A shrine of great beauty, with a statue of the Blessed Virgin and Child, the finest and the oldest in all Ireland, was long and still is venerated at Dunsfort. Carved crosses in many forms still remain in every parish; and now we have to add a new record from the Church of Saint Nicholas, on the green height of Ardtole, of stained glass, the oldest and most interesting yet found within the four seas of Ireland—older than the cherished window of St Canice in Kilkenny, that Rinuccini admired and wished to carry away to Fermo with him.

CHURCH OF ST TASSACH.—There was a settlement long before the Saint's time at the site of this church; only the chief's name comes down to us in Rath Colpa. It is only a gentle ridge with encircling heavy monoliths. The well lies in the hollow to the south-east, one hundred paces away. The church stands about two miles east of Saul on the old undulating road, easy to travel, and about one mile from the shore of the Quoile, a tributary of Lough Cuan or Strangford, into which flows the Slaney, the little river up whose shallow waters Saint Patrick faced his coracle when he came to Saul. Here Dichu was the strong chieftain, whose earthworks can still be traced on the hill-sides some distance south of the Saint's early settlement, which was doubtless a portion of the grange or farm lands of the clan.

"The Blessing of God on Dichu
Who gave me the Sabhall"

The size of Raholp church is not large, nor is it of the small class (see plan), but its construction and features are most unusual for Ulster. No mortar was used in the masonry, but there was clay, nor were the stones of large size, for the simple reason that the local stone is not of such a nature, being a shaley rock that breaks into narrow slabs. The gables were never high-pitched, timber and thatch being evidently the covering, so the church was often called Teampull maol, or the "church with a round roof." No cutting of stone is to be seen, though artificial breaking is evident. The use

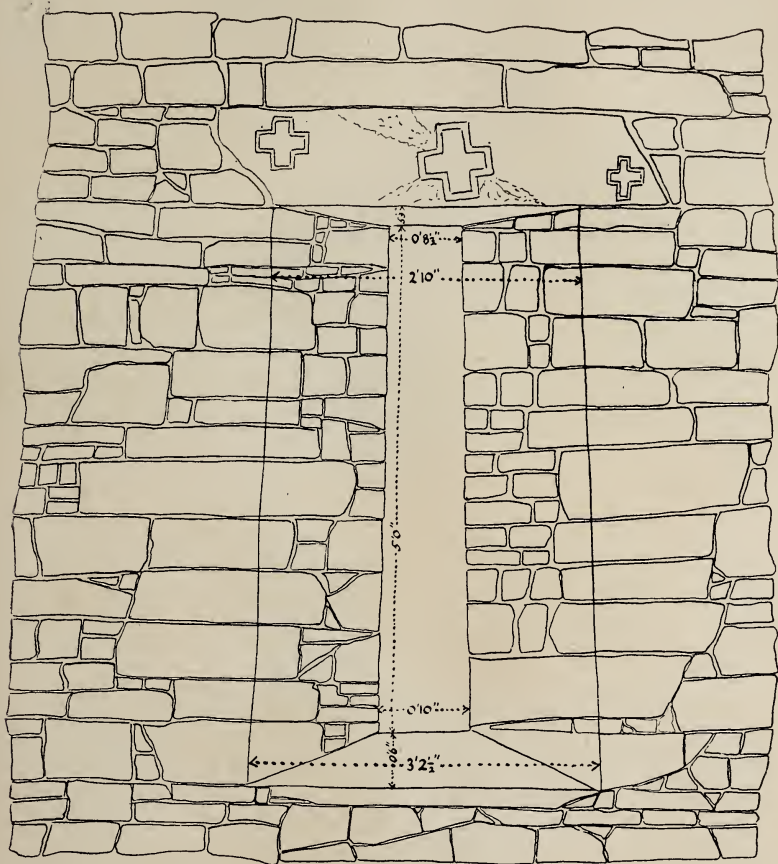
of three doors is not very apparent. Of course, the plain-sided slightly inclined western door is the oldest, and this was succeeded by the jambed and wider circular-headed south door when the west door was rudely built up and so found at the conservation. The north door is somewhat of a puzzle, unless it gave entrance to some temporarily constructed residential buildings of which there is now no trace. A north door of a later date, however, was also constructed in the larger church at Ardtole, these being the only two Down churches known to me with such a feature. On the north wall close to the east end there is an inclined opening the height of the eye, which looked into the church directly on to the altar. This may have been used from an outside building for



GROUND PLAN, RAHOLP CHURCH

observation, or for other uses; this was sometimes the case. Some believe that it was for lepers or for persons not permitted entrance to the church. It was, however, more for observation than devotion, as is proved by its height from the ground; it may have served a purpose similar to the small openings in abbots' chambers in the central towers of some abbeys, which also gave a view of the altar. The east window is deeply splayed, long and narrow, covered by a flat lintel, upon which on the inside are incised three crosses—a most unusual occurrence in such a position. There are two square ambries in the east wall, one on each side of the altar. The altar itself was built of masonry against the east wall, the north side being sloped for no apparent reason. It was built over the head portion of what I believe to be the stone-lined grave of Saint Tassach. It was also built later than this grave, as may clearly be seen by the stone-

arching of the altar foundations, so constructed to protect the Saint's bed which lies about two feet below the present surface. The head of this grave, as is usual in the case of clerics, was to the east. It was constructed of side slabs with overlying slabs covering in the whole vault completely and perfectly. About one half of the grave, the foot portion, alone lay outside the altar limits. The



EAST WINDOW, RAHOLP CHURCH

grave was so perfect and so evidently undisturbed and unrifled that in our restoration work we respected as specially sacred the resting place of one of the earliest of our saints. No disturbing hand was placed upon it, nor was it interfered with in the slightest degree, but further protected and a fuller safety added to it by the addition of other slabs and the strengthening and the re-edifying of the altar. The burial of clergy in such a position was quite usual. In the case

of Raholp it is quite likely that the present church was erected over the grave of the Bishop, and so became the church of Saint Tassach. That he should be buried beneath the altar was also traditional. We are told how Marianus Scotus of Maintz daily said Mass standing on the grave of his predecessor with his own open grave beside him.¹ This may have been literally true of Tassach's successors at Raholp, for the remains of three other clerics were observed, two in stone-lined graves lying with their heads to the eastern wall, and a heavy cross-marked grave slab lies inside, across the southern door, over another cleric.

These observations were made when the fallen masonry was being removed and the old floor level restored. Such stone-lined graves of simple natural slabs are fairly common. I examined one carefully and had it photographed at Quintin in the Ardes, and I have a photograph of an exactly similar one found in the nave floor of Iona Cathedral, believed to be of the eleventh century. The same reason for such construction of graves applies as in the masonry of the church, the nature of the local stone. In the earth above the grave three beads were found, one of large blue glass with blotches, apparently the older, according to Mr E. C. R. Armstrong, and possibly of the early Iron Age, a small glass bead with ornament of a later date, and one of amber. It is quite possible these beads may have had an older origin than the Christian settlement, but this is not proven. The beautiful art work of the pre-Christian Irish was not stayed by the new faith, but added to, and much of it in metal and parchment must have been in use in even the most remote districts, and Lecale was ever a centre of life, with a continuous sea and land traffic. Saint Tassach himself is referred to as one of the three artificers of Saint Patrick. Petrie writes² :—

“And that the Irish ecclesiastics, from the first introduction of Christianity into the country, not only possessed the art of manufacturing all the sacred utensils belonging to the altar, in an equal degree of excellence with the cotemporaneous ecclesiastics abroad, can be proved by an abundance of historical evidence. The three artificers of St Patrick, named Asicus, Biteus, and Tassach, who fabricated such utensils with admirable art, are noticed by Flann of the Monastery, and in the most ancient Lives of St Patrick; and it is not improbable that specimens of their works may still remain. Thus also in an ancient Life of the celebrated artificer St Dageus, who flourished in the early part of the sixth century, as quoted by Colgan, it is stated that he fabricated not only bells, croziers, crosses, etc., but also shrines; and that, though some of these implements

¹ Colgan AA.SS., p. 205.

² *Eccles. Arch.*, p. 202.



RAHOLP CHURCH

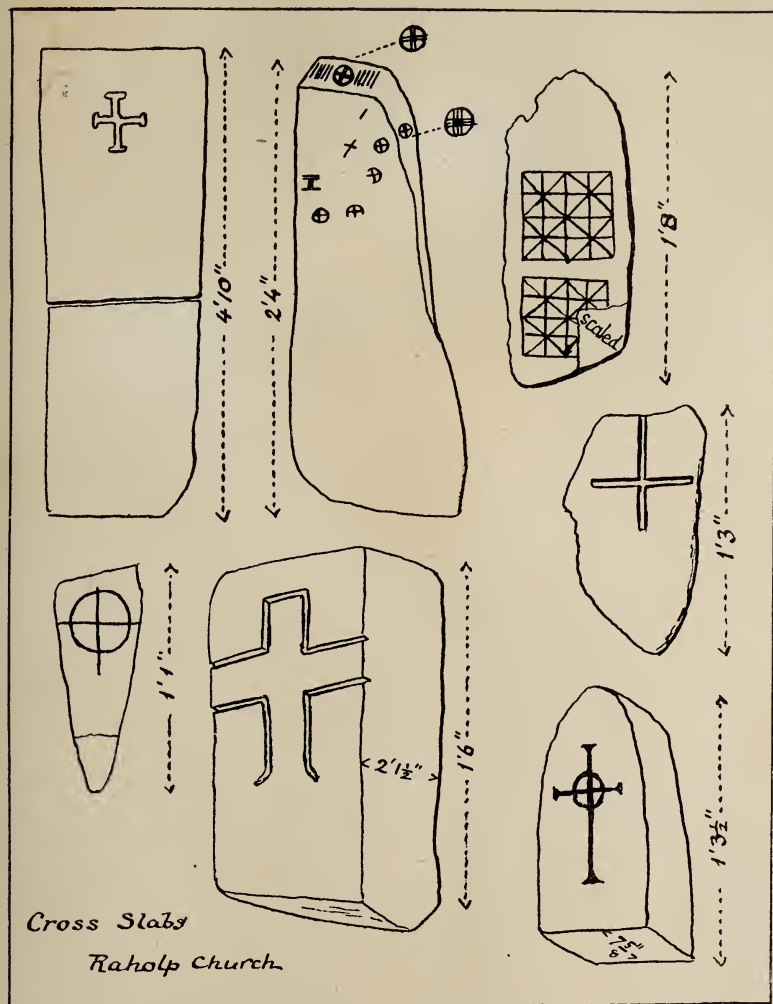


RAHOLP CHURCH AND HOLY WELL



were without ornament, others were covered with gold, silver, and precious stones, in an ingenious and admirable manner."

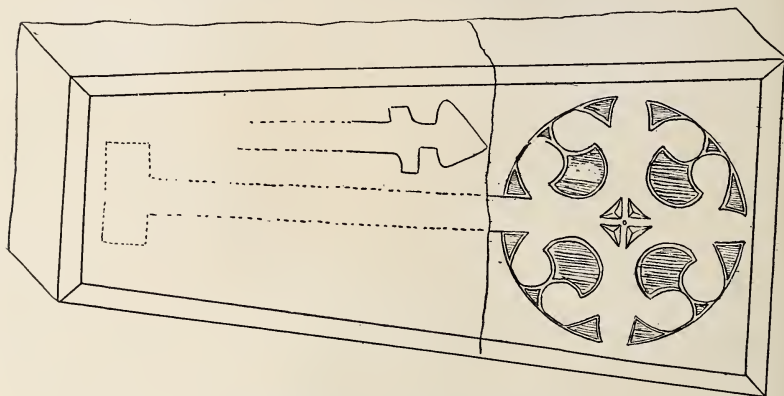
My overweening sentiment not to interfere with or disturb the



CROSS SLABS, RAHOLP CHURCH

sacred resting places of the dead may have prevented further "finds," but I am satisfied that the right and proper course was adopted. A large iron key, probably belonging to the south door, was also found. A slight layer of wood ashes was observed about the old floor level. Quite a number of cross slabs were discovered

in different parts of the interior of the church, several *in situ* where they have been retained. They are shown in the illustrations. The smaller ones, including fragments, have been permanently set into the table of the altar for preservation ; these include the unusual diced patterned one that I am unable to explain. The pattern is well incised on an extremely hard slate stone, both sides being so ornamented. The other crosses are also incised, some of them having the appearance of being punched with a blunt instrument. Their shapes clearly indicate them to date from the earliest period down to mediaeval times. Many of them were of that early type that were simply laid on graves as the sign of Christian burial. One upright natural slab stands against the inside of the north wall, having several little wheel crosses inscribed upon it with rude



CROSS SLAB, RAHOLP CHURCH

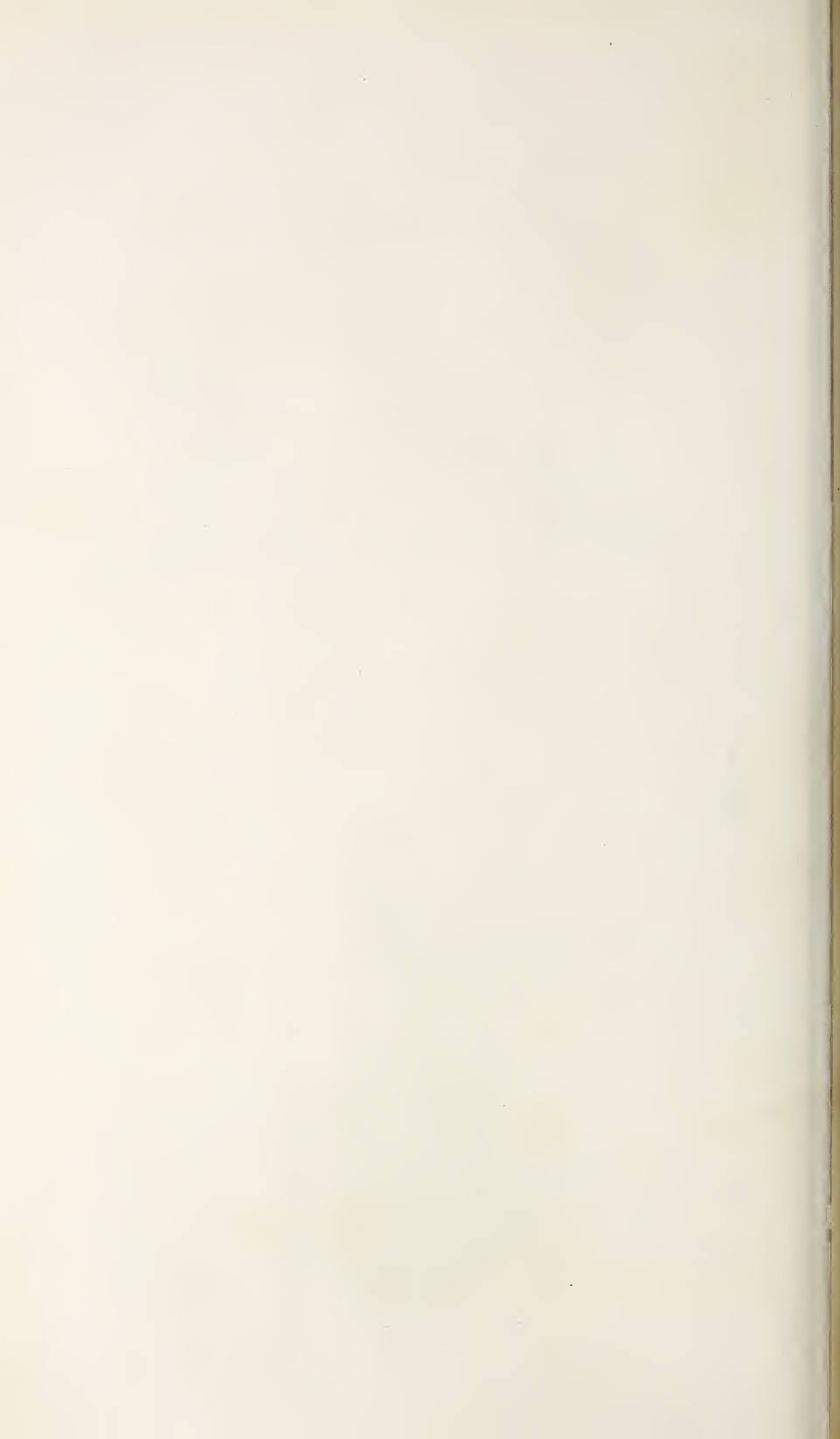
ornament. The original positions of these crosses have been maintained, so far as possible ; all are inside the church. There is one natural pillar stone standing at the east end, outside ; and near to it is a large rude natural slab with a square central piercing, that may have been used as the base for a High Cross of wood or stone. There are no recent burials inside or outside the church. Some evidence of ancient burial was observed outside to the south and east, but this was more noticeable inside. A small well-cut slab of Scrabo sandstone of the twelfth century pattern was found loose amongst the fallen masonry. Upon it, in a sunk circle, is a fine *fleur-de-lis* cross with shaft and a sword. This has been permanently set at the north side of the altar. It is interesting, as it proves an unbroken sequence in the sacred use of the place from the sixth century until the twelfth ; and the large iron key brings it down to Plantation times. The site itself had never quite lost its sanctity,



RAHOLP CHURCH, EAST END
(Restored)



ARDTOLE CHURCH



as prayers were said there, within living memory, now freely renewed since the preserving work has been completed. In this regard an old man gave me the following story one day (26 Sept. 1915) as I was assisting at the work. I took down his words at the time as follows :—

“ When he was a wee boy, Daniel MacIlhone of the Rocks, was sitting up one Christmas Eve with a foaling mare, when he thought he would go to Teampull Maol and say his prayers on the Blessed Morning. When he got there he saw a priest in white vestments with two attending clerks also in white, and the priest said the Christmas Mass ; and that was the last Mass said at St Tassach’s church at Raholp. When Daniel returned to the farmer all was well with the mare and the foal, and he did not go to Mass at Saul as usual, for he said he had heard Mass already at old Raholp. Until he died, 25 or 30 years ago, Daniel MacIlhone always said his prayers at the old place and did the stations.”

As I have said, Bishop Tassach was a contemporary of St Patrick. His festival is on the 14th April. He is commemorated by Saint Oengus the Culdee as follows :—

The Royal Bishop Tassach
Who gave on his arrival
The body of Christ the King truly powerful
As Communion to Patrick.

This was at Saul, when the saint was on his death-bed. Patrick wrote—

Thirty years was I myself
At Saul with purity.

Tassach gave his name to a place near Keady in the County Armagh.

For years I had observed the continuous ruin that was falling on the place, largely brought about by ivy and the insidious boor-tree (elder), which were surely working for the joint destruction and obliteration of all the features of the building. Just in time was this prevented, the tottering walls made good, the doors straightened and strengthened, all the fallen masonry replaced and as good preservative work as was ever done in Ireland or elsewhere, carried out under the personal supervision and workmanship of John Garty, who had previously done similar work at Inch Abbey for the Board of Works. No masonry was added, no feature was altered or removed, no grave was rifled or disturbed ; as nearly as it was possible for loving care to accomplish, it has been preserved in its original condition. It gave me continual satisfaction from day to day to watch new life and strength being restored to the old walls, over which the salt mists from the Irish sea had spread for thirteen or

fourteen centuries. The Board of Works having been approached, refused to incur any expenditure, so the work was voluntarily undertaken on my part and I have discharged the outlay. Since then I have received about half the expenditure from kind friends, which will be duly acknowledged in a more formal way. Especially was I indebted, and all Lecale and Ireland for that matter, to the kindly help, the full permission and genial co-operation given to the work by Hugh MacGlennon, the farmer of the lands on which stands the old Church and Holy Well. Without his aid I was helpless; with it and with the skill of John Garty and his workmen, the whole work was begun and completed in about a month's time, affording unbounded satisfaction and pride, not only to the local people, but to all who have seen it or heard of the work.

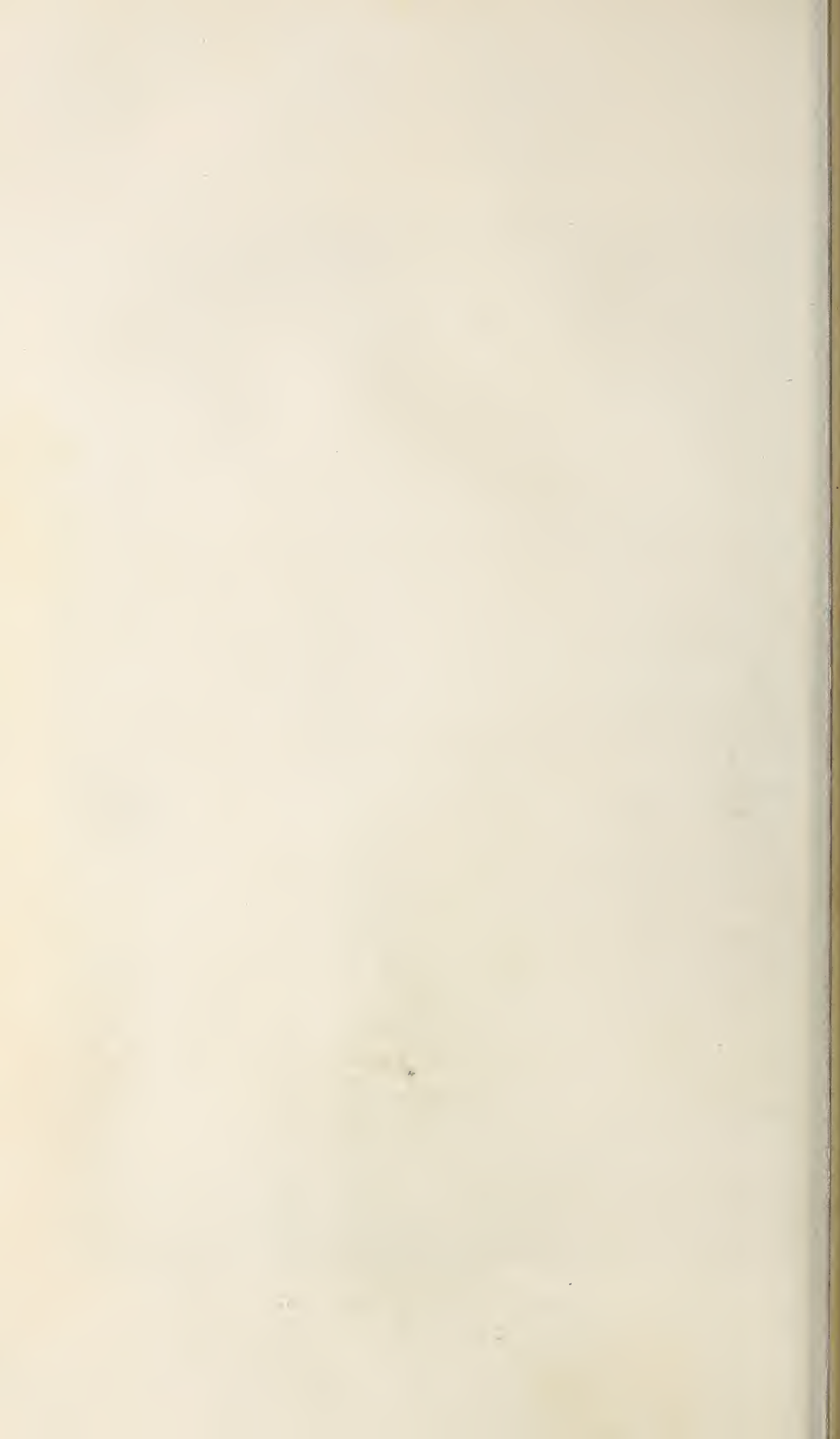
A word about the Holy Well. Improving hands had ploughed the lands, altered the fences and obliterated any vestige of the well that formerly stood above ground. Its site alone was known. A simple excavation and the old foundations were found and the old surrounding stones restored from the fence and re-erected around the pool, whose waters scarce waited for the work to be accomplished until they welled up afresh to their old level, as limpid and pure as they did in the days of St Tassach. A simple Irish cross now surmounts it, and another was raised on the east wall of the church, further to accentuate and impress upon one and all the sacred character of the buildings now so happily restored and preserved for future generations. Both these crosses were freely and generously given by a local antiquary, Samuel Hastings, of Downpatrick.

SAINT NICHOLAS OF ARDTOLE.—Ardtole is in the parish of Ardglass in Lecale. Some writers state that Ardtole was the old church of Ardglass, but there is not sufficient warrant for this. The present Protestant Church of Ardglass occupies the site of the old church of St Mary, which is much more likely to have served the ordinary requirements of the castles and those who clustered around the port; and that place was, and still is, the old burial ground. On the other hand Ardtole, which was some distance from the port, has long been deserted for such uses, even if they ever existed; no ordinary or general burial places are traceable at Ardtole.

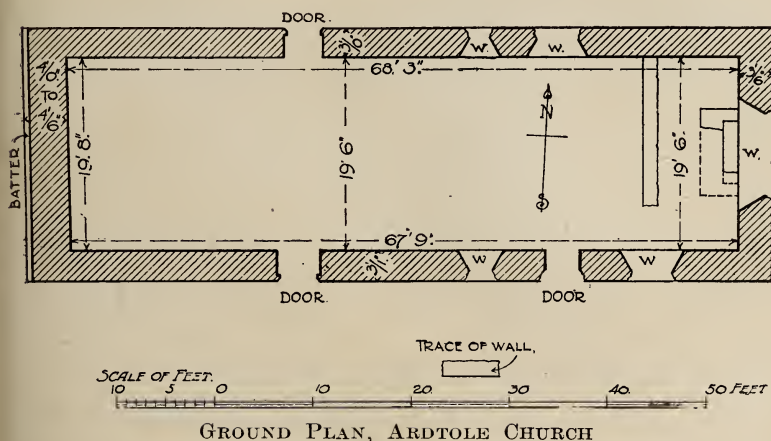
In a tell-tale rent and tax roll of 1518, Kildare claimed dues at Ardglass on the following exports and imports, which clearly proves not only the opulence of the port, but the industry and prosperity of the people, who were the toilers and producers then as now. There came into the port and went from the port—fish, wine, cloth in variety, barrels of ale, hides, “mantylls ingott and with-outgott” (that is, fine cloaks coming in and going out), tallow,



STONE FOUND AT RAHOLP



ale made in the town, and wool. The following classes are enumerated:—"Cottagers with cows," "burgages having a horse," "a man and a horse to drawe the haye in," "a man and a horse to make and drawe turvis," "a horse to harrow in the ote seade," "every burgage [tenement held by burgh franchise] had two rippmen" (mowers), "a man and a horse to drawe the corn." With such a life of industry at the port of Ardglass, which must have been felt over all Lecale, where Sean O'Neill had "patronised" himself, we can understand the desire of men like Lord Grey *et hoc genus omne* to do a little "patronising" in their own way, regardless of an equal right to do so. In my opinion, the church of Ardtole was a distinct foundation for a definite extra-parochial purpose, and the ruin bears this out, as it was a residential foundation. Its position is distinctly



GROUND PLAN, ARDTOLE CHURCH

picturesque, perched on a ridge of land, visible in all directions from land and sea. It was not built in seclusion nor by a retiring people, but by those dominant in their own land, proudly asserting their full rights and privileges and as equally prepared to maintain them as to enjoy them. No village or houses clustered around its walls or were in its immediate vicinity—it was set on a hill overlooking, but apart, from the port of Ardglass. Its principal feature was its altar window facing east and overlooking the Irish sea, the great arch of which still stands a landmark for miles around.

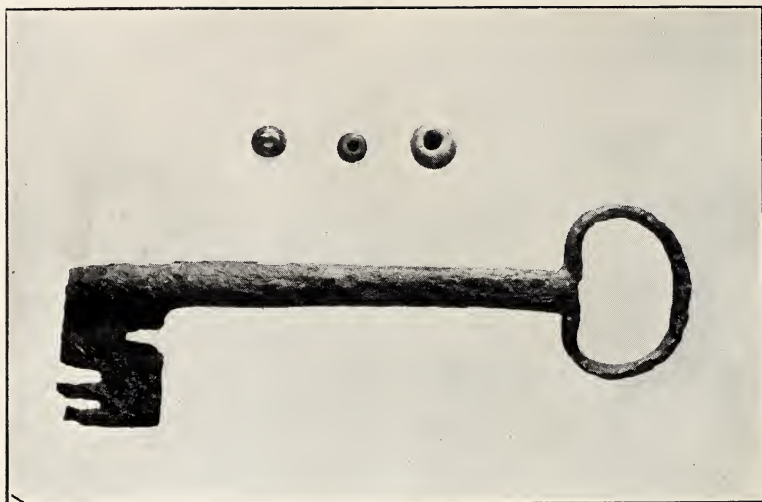
The church is of the unusual length of 68 feet with a width of 20 feet. This can be explained only in the one way, by the western end being used as a residence. This opinion is also supported by the two opposite doors in that end of the church in the north and south walls as shown on the plan. This portion of the foundations was fully exposed this last summer by the Board of Works, in whose

care are the ruins. The entrance to the church proper is on the south side between two windows, and there are two windows on the north side. The building is evidently of the thirteenth century. Some of the cut stone work is similar to that at Castle Shane, Ardglass. There is no appearance of any earlier building, though a cross slab of an earlier date was found on the site and has been preserved since 1791 in the porch of the Catholic Church at Dunsfort. The hill on which the church stands, though mainly natural, may have been artificially treated, and there is a very fine souterrain passing into it from the south-west. Near at hand there is a large mound with five boulders set cross wise on its sides and summit.

The dedication of the church in honour of Saint Nicholas would not have been earlier than the twelfth century when the relics of the saint had found their new shrine in Bari in Italy, having been transferred in 1087 from Myra to Lycia. Travellers and seamen from the Mediterranean told of his protection and care, and so the frequenters of the port of Ardglass built a church under his patronage, where special devotions were offered by those who ventured on the sea, of which there were always large numbers from the adjoining port.

There must have been considerable trading with the Mediterranean. I have specimens of eastern glass found at Castle Shane and a fine Byzantine pistol-butt also found there at some depth in the ground.

Marcus O Mullan was rector of St Mary's in 1431 and was succeeded by Henry Mac Cathmaoil, and he by Edward White in 1440, while Donatus Mac Glory held a bishop's court in St Mary's in 1447, before the O Neill and the Savage. The Bishop of Down sat with the Primate in the same church to decide suits of O Neill and others, when a rector of Ardtole was examined; so that the two churches were then in use. So late as 1622, when the first Protestant church was set up on the old walls of St Mary, the altar, holy water stoup and bell were there, and what is more, beside the altar a grave slab (still preserved) with arms and Catholic symbols, had been placed over a grave there so late as 1585 to a Mari and Thomas Janes, so the church had then the old service. The English interest was admittedly hard pressed in 1490, for it made a sore complaint to the English King for help against the O Neills, Mac Artans, O Cahans, MacVillins, Magennis, and O Flinns: "As your said people will fynally be destroyed" unless relief came to them. This is on parchment with numerous wax seals. These petitioners represented themselves as "the people" of Lecale, as was, until lately, quite usual with a certain favoured class, but it is patent that the people as a whole were pressing the planters close for the



KEY FOUND IN ARD TOLE CHURCH



HAND FOUND IN ARD TOLE CHURCH

recovery and retention of their trade and lands. A few years later, in 1560, the proud Shane O'Neill pressed matters a little further, for he "had patronised himself in all Lecale." "The Queen (Elizabeth) had nothing in possession in this vast tract (from the cuts of Coleraine to the Kingdom of Mourne), but the miserable town of Carrickfergus whose goods he would take as often as he listed."

Near the east end of St Nicholas' Church, running from the north wall across the front of the altar, are the foundations of a wall that may have been for a screen or other sanctuary enclosure. They do not extend to the south wall, as they would run into the window there. Only a few human remains were noticed near the altar. On the old level being restored there, a considerable number of fragments of stained glass were found and these were carefully collected and preserved. They are doubtless from the large altar window, which is the distinctive feature both in size and construction. None of the mullions remain, so it is hard to say what form they took. The glass itself has excited a keen interest, as it is believed to be the oldest found in Ireland, and may have been made in this country, but at present there is no positive proof of this. The fragments illustrated give a general idea of the patterns, though lacking colour. The old edges on the *fleur-de-lis* pattern were made before glass cutting came into practice, and the leading is of the earliest class. Mr Dudley Westropp, who examined the glass carefully (it is now placed in the National collection), writes:—

"I have examined the glass from Ardtale, and, as far as I know, I should say it is probably 14th century. A good many pieces bear portions of design in 'enamel brown' and one piece may be ornamented by 'silver stain,' which was introduced early in the 14th century. All the pieces are roughly chipped to the required shape, which indicates their age. Cutting glass by the diamond was not done till the 17th century. Most of the glass is of a greenish colour, some very dark, a few pieces are of a fine sapphire blue and two pieces of ruby glass show the method of making—viz., clear glass in the centre with a layer of ruby glass on either side."

This window would have been seen from the sea, and its bright colours when illuminated at night would be a good guide and solace to all seafarers, and would soon be famed far and wide. As the church was residential the lighting was only a simple care to him or them in charge. The skin of the glass is still sound and bears little evidence of decay and none of burning, though Harris added to the 1615 Terrier account that has been repeated by every writer touching on Lecale to the present day *ad nauseam* that the church was entered

by the Mac Artan woodkern and the congregation slaughtered to avenge an insult to their chief. In Reeves¹ we have the note :—

“ Ecclesia de Ardglass, alias Artness. It was changed for that the woodkern of McCarten’s country upon a time when the inhabitants of Ardglass were at Mass killed them all ; thereupon it was brought within the towne.”

Harris makes it more lurid by stating “ that it occurred to the whole congregation at the Christmas Mid Night Mass.” This old story has all the appearance of concoction with little or no evidence of truth in it. In 1615 the new ecclesiastical arrangement was being enforced and a good excuse was doubtless wanted for the erection of a new church in Ardglass town. No holocaust was found amongst the ruins as there would surely have been, and there is no trace of fire. There is no local tradition regarding such a massacre, and I have no doubt it is a mostly if not entirely a pure fiction, like so many similar accounts retailed regarding 1641.

The fearfulness of the charge as piled up by Harris—“ the whole congregation ” and “ the Christmas Mid Night Mass ”—bursts the bubble with the very falsity of the charge. Harris wrote in a gossipy time, culling freely accounts from unfriendly sources. Similar statements were made regarding The Mac Gilmore, a Down chieftain of adjacent territory. It was stated he had destroyed forty churches and took Savage a prisoner obtaining 2,000 marks for his ransom and then slew him. There is no truth in any portion of this statement. The O Neills may have burnt church buildings when they were turned into barracks, but that is quite a different matter and one not unknown in present day warfare. The careful examination of the old floor level and the excavations made there, reveal no evidence of such a massacre ; repeating the story may therefore cease unless some evidence come to light to recall it from oblivion. There had been some burials near the altar of the church, probably of clerics. Here was found a unique relic in the shape of a carved stone representing a bishop’s hand as if raised in blessing. The Right Hand has been an ancient and much respected symbol in Ireland from the earliest times, the symbol of might and power, as represented in God, the Father. The present carving is life size, with a cuff, the two first fingers and the thumb (portion of which is missing) raised as if in blessing. A ring appears on the middle of the third finger. It was not broken from a statue, nor was it ever attached to one. It is complete in itself, and was built into some place, as can be seen from the construction of the back. In Seaham Church,² England, there is a similar representation, but it is incised and not

¹ Reeves, p. 36. Note from 1615 *Terrier*. ² *Antiquary*, June 1915, p. 204.

a model like the one found at Ardtole. I had it carefully built in at the edge of the altar window on the gospel side, about nine feet from the ground, where it shows to advantage and is quite safe. May it long remain there as a symbol of blessing to the old church of Saint Nicholas of Ardtole now so well protected against further decay.

I wish to express my indebtedness to John Garty, clerk of works, for rubbings, plans, photographs and drawings made for this paper, and for his assiduous care in the work done at Raholp and Ardtole.

NOTICE

The Council, having examined the photographs submitted by Mr F. J. Bigger, *Vice-President*, is of opinion that the work done at Raholp has been carried beyond what was necessary to preserve the ancient structure; and while recognising Mr Bigger's enthusiasm and zeal, and his personal outlay in this case, it regrets that it is unable to approve of all that has been done. It has directed that this note should be appended to Mr Bigger's paper when published in the Journal.

RUDE STONE MONUMENTS OF THE NORTHERN PORTION OF CORK COUNTY

(Continued from p. 76)

By J. P. CONDON, M.A., *Member*

PARISH OF CURRYKIPPANE

TOWNLAND OF CLOGHEEN

86. About a quarter of a mile from Blarney cross roads, on the road to Blarney, at the right-hand side of the road, in the first field from the road and second from Burke's house, are three galláns. The first stone only is seen from the road. The ground slopes down to the north. A, 33 inches by 12 inches by 7 inches ; reddish in colour ; 95 yards from B. B, 58 inches by 14 inches by 18 inches ; grayish in colour ; 15 yards from C. C, 34 inches by 11 inches by 11 inches ; grayish in colour.

87. In the field next to the west of the last galláns—the second field from the road, and seen from it—a gallán, standing obliquely, reddish in colour, measuring 54 inches by 43 inches by 16 inches. A great number of galláns can be seen from here. The land slopes down to the west.

88. On the same road, one and a half miles further on, a cross-road is met with, about 200 yards from which, in the first field from the road, is seen a gallán. It is reddish in colour, and measures 50 inches by 24 inches by 7 inches.

89. Just at the cross road above mentioned, at the left-hand side, in the first field from the road, is a gallán standing obliquely. In this field a great many rocks are seen. The land slopes down to the west. The gallán measures 52 inches by 17 inches by 7 inches, and is of a reddish colour.

90. In the next field to the westwards, and in the first from Wyse's Bridge a gallán, standing obliquely, can be seen from the road. It is of a reddish colour, and is 51 inches high by 23 inches by 3 inches. The land slopes down to the road.

TOWNLAND OF KILLARD

91. Continuing the road to Blarney, after crossing Wyse's Bridge, in the second field from the road and first from the

stream a gallán, standing obliquely, can be seen from the road. It measures 48 inches by 14 inches by 8 inches by 11 inches.

PARISH OF MATEHY

92. *Courtbrack Galláns*.—Courtbrack R. C. Church is about three-quarters of a mile north-west of Fox's Bridge Station (Cork and Muskerry Railway). In the field in front of this church is a gallán. The field is in the angle where the road from Fox's Bridge Station meets the road to Lios na Ratha.¹ This gallán is a reddish stone, 4 feet 10 inches high, 26 inches wide, and 14 inches thick. It can be seen from the road.

93. In the field adjoining the last, as one follows the road to Lios na Ratha, is another gallán, also visible from the road. It is a grayish stone—49 inches high, 23 inches wide, 23 inches thick.

94. In a field at the opposite side of the road to the Lios is a gallán. It is a reddish stone, 5 feet 5 inches high, 24 inches wide, and 12 inches thick.

95. *Loughane East Gallán*.—A road runs from Lios na Ratha through the townland of Loughane East, south-eastwards, to the village of Blarney. As one proceeds from the Lios to Blarney, two high galláns are seen in a field adjoining the road on the right. The Lios can be seen from the galláns. It is about a quarter of a mile distant, on higher ground. The galláns are prominent objects. They are reddish in colour, and are 8 feet 6 inches apart. A is 10 feet 7 inches high, B is 9 feet 4 inches high. In a corner of the same field is a large flat stone, partly covered with grass and earth. It is 11 feet long and 6½ feet wide.

96. *Dromin Stones*.—The road from the village of Tower (5 miles from Cork) to Vicarstown Cross Roads is called the Kerry Road. The road rises considerably for about a mile and a half from Tower. Just on top of this hill, and in a field adjoining the road to the right is a gallán of red stone. It is 48 inches high, 41 inches wide, and 12 inches thick.

97–100. At the opposite side of the road there is a gallán in the middle of each one of four successive fields parallel to the road. These are reddish stones, from 3 to 4 feet high, about 1 foot in width, and about 6 inches in thickness.

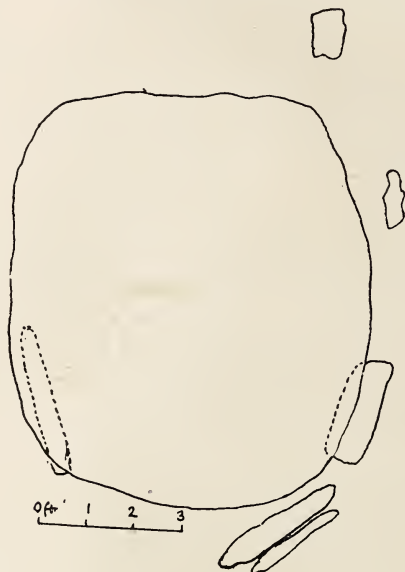
101. As one proceeds along the road for about a quarter of a mile

¹ Lios na Ratha is an earthen fort adjoining the road in the townland of Loughane East, parish of Matehy. It is surrounded by two banks. There is water in the moat on the southern side. A few fir trees are growing in the interior of the fort; the stumps of others which have been cut down remain. The fort is nearly 100 yards in internal diameter. A great stretch of country can be seen east and west. The fort overlooks the Shournagh River.

from the first stone mentioned above, another gallán is plainly visible in a field to the right and at a distance of two fields from the road. It is a regular stone, reddish in colour, and is 58 inches high, 40 inches wide, and 12 inches thick.

102. Another stone is plainly visible four fields away from this and farther from the road. It is smaller in size, and is in a field in front of a farmhouse.

103. *Rea Stones*.—Continuing along the Old Kerry Road from the last, we come to the townland of Rea. In the third field from the left of the road, and plainly visible from the road, are two galláns.



COOLICKA

They are of a reddish colour and are 8 feet 4 inches apart. A is 4 feet 3 inches high, 9 feet wide, and 20 inches thick. B is 5 feet 10 inches high, 4 feet 1 inch wide, and 7 inches thick.

PARISH OF DONOUGHMORE

104. *Coollicka Dolmen*.—From the road between Barrahaaurin to Stuake R. C. Church, some fine galláns are seen on the hill at the left, about midway between these two places. (Described below, No. 123). At the opposite side of the road to these stones is the Coollicka dolmen. It is in the fourth field from the road. The land slopes away towards the south and a very large stretch of country is visible in that direction. The hill on which are the

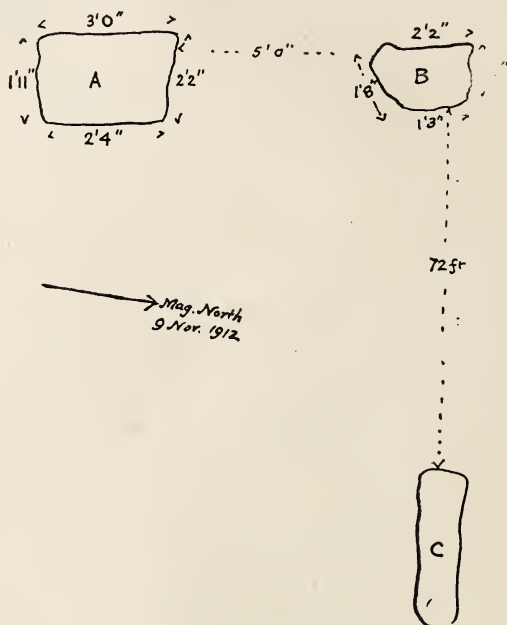
galláns bounds the view to the north. The galláns are visible from the dolmen. This dolmen is known locally as "The Druid's Altar." The capstone is 86 inches from the opening backwards, and is 78 inches across. Its average thickness is 8 inches. It rests on two upright stones at the opening, and rests on high ground behind—two other supports there having sunk. The opening is 30 inches high and 56 inches across between the two supporting stones (A and B in diagram). A is 17 inches high, 39 inches wide, and 5 inches thick. B is 14 inches high, 18 inches wide, and 9 inches thick. There are other stones standing around, as shown in the diagram. (This dolmen is described in the *Cork Historical and Archaeological Journal*, vol. xv, 1909, pages 53-63, by Mr. Cremen).

105. *Pluckanes North Gallán* (Group destroyed). Ordnance Survey Map, No. 51.—Nearly half a mile to the west of Ballyglass Bridge (in a direction opposite to the Ballyglass gallán) is a stone plainly visible at a great distance. It forms part of the fence of the second field from the road. The stone is 11 feet high, 6 feet wide, and 7 or 8 inches thick. The owner of the land said that a couple of yards away there was another stone almost as high. It interfered with the proper tilling of the field, so it was buried deeply in the field. He also said that there were seven standing stones in the middle of the same field. ("Cromlech" is marked on this place in the Ordnance Survey Map). These stones also prevented the proper cultivation of the soil, so the five largest stones were buried, and the two smallest removed. When the men were digging, they found pieces of pottery.

Since the foregoing was written, Sir B. C. A. Windle has kindly supplied me with further information concerning the above. He visited the place on 6 March 1910, and found a stone standing at a distance of 8 feet 5 inches, from the one now remaining. It was 8 feet high, 3 feet 8 inches wide, and 1 foot 4 inches thick. He has also noted that *five* stones were taken down in the middle of the field. (Mentioned by Borlase as No. 1 of the Barretts Dolmens, *Dolmens of Ireland*, vol. i.)

106. *Pluckanes South Gallán*.—At a point about a quarter of a mile south of Ballyglass Bridge, two roads branch off. One goes south-west to Firmount Station (Cork and Muskerry Railway); the other goes south-east to Garraun North. In the field in the angle made by the two roads is a gallán on rising ground. It is 6 feet 8 inches high, 4 feet 5 inches wide, and 11 inches thick. The compass needle points due north from this gallán to the Pluckanes North "Cromlech." The Ballyglass gallán is due east. The "Cromlech" and the Ballyglass gallán are each about one mile distant from this gallán, and each can be seen from this place.

107. *Garraun North Group of Galláns*.—One of the branch roads mentioned in the last paragraph leads to Garraun North. As one travels along this road, Garraun Gorse is passed. A short distance south of this gorse, and a couple of fields in from the road at the right when coming southwards, is a field of furze. In this field is the Garraun North "Cromlech" (so marked on the Ordnance Survey Map). It is about one mile S.S.E. of the Pluckanes South Gallán. There are three stones (A, B, C in diagram) now standing. A is an irregular stone, 41 inches high; B is 42 inches high; C (24 yards

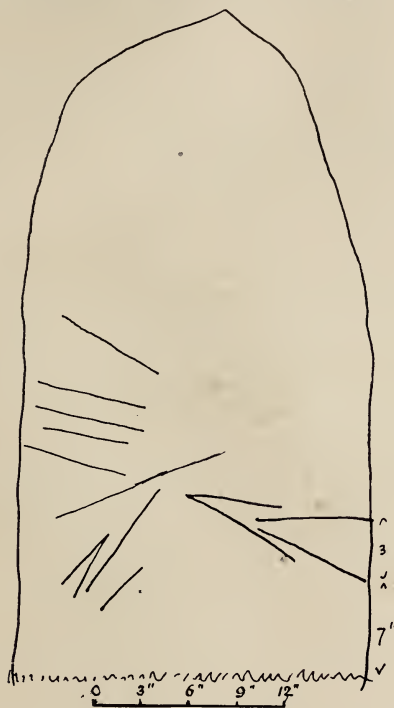


GARRAUN NORTH GROUP

distant from B) is 48 inches high. The other measurements of the stones are indicated on the diagrams. Lying against the fence of an adjoining field is a stone 2 feet high and 3 feet wide. About 20 yards from this stone is another smaller stone. (Mentioned by Borlase in the Barretts Group of Dolmens, No. 2, *Dolmens of Ireland*, vol. i).

108. *Garraun North "Fort" Stone*.—Coming along the road southwards from the Garraun North group of galláns, and at a distance of about half a mile from that group, a fine fort can be seen in the second field from the road at the left side. The fort is surrounded by two ramparts, and is about 50 yards in internal diameter. (Another fort can be seen from this place on higher ground farther

to the north). On the outer face of the outer rampart of the fort is a stone. It is at the side of the fort farthest away from the road. The stone is fixed in the ground and inclines a little outwards from the bank of the fort. It is a grayish stone and its dimensions are :—Height, 42 inches ; width, 22 inches ; thickness, 12 inches. The stone has curious markings on its face. These marks I have indicated in the diagram.



MARKINGS ON THE GARRAUN NORTH FORT STONE

109. *Lackabane Stones*.—There is a gallán in a field at the right side adjoining the road as one proceeds along the road southwards (up the hill) from Donoughmore Railway Station. It is about a quarter of a mile from the station, and is visible from the road. The height is 57 inches ; width, 54 inches ; thickness, 11 inches.

110. Continuing the road mentioned above until the top of the hill is reached, a branch goes westwards past Donoughmore Old Graveyard. Just beyond the graveyard in a field at the right is a gallán 32 inches high, 23 inches wide, and a couple of inches thick.

111. In the field adjoining the last is another gallán which is 36 inches high, 19 inches wide, and 11 inches thick.

112. There is a road going from Stuake R. C. Church to Athabatten. Not far beyond the Church in a field adjoining the road on the right are two galláns. The first is 38 inches high, 21 inches wide, and 9 inches thick; the second is 28 inches high and 28 inches in girth.

113. Farther on along the same road, and in a field at the right of the road also, are three or four stones fixed in the ground by the side of the fence. The largest is over 4 feet high, 3 feet wide, and 1 foot thick.

114. *Knockyourke Stone*.—This stone is in the third or fourth field at the left side of the road when going from Stuake to Barrahaaurin. It is only a short distance from Stuake R. C. Church. It is visible from the road. (Macalister, *Studies in Irish Epigraphy*, vol. iii, p. 139, gives the letters as ULMABI, the only clear letter being the M¹).

115–118. *Monataggart Ogham Stones*.—There were four Ogham stones here. Three of them were bought by Sir Samuel Ferguson for the Royal Irish Academy. The fourth is now in the farmyard of Mr MacSweeney, and is at present forming part of a fence there. The letters on this are :—VERGOSOMACILLOMINACCA. (Macalister, *op. cit.*, p. 139, and others).

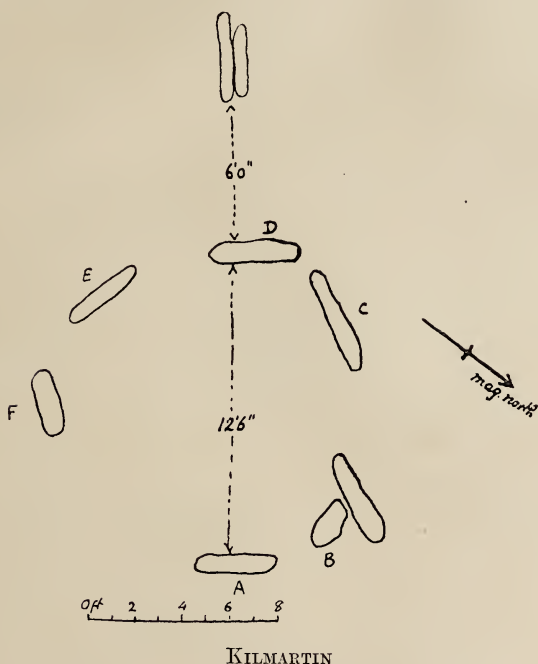
119. *Kilcullen South Stones* (one having Ogham characters).—Just beyond Kilcullen Bridge, the road from Kilmartin meets the road from Athabatten. South of the cross roads and adjoining the road is a hilly field, on the highest point of which is a large earthen fort about 34 yards in diameter and having three fir trees growing in the interior. In the same field are two large standing stones, the fort being 31 yards away from the nearer of the two. The farther stone has Ogham marks rather worn by time and weather. The marks are on the side nearest the second stone. Both stones are visible from the road. They are of a grayish colour. Ten feet is the distance between the two. A (Ogham) is 75 inches high, 19 inches wide, 6 inches thick. B is 75 inches high, 16 inches wide, 10 inches thick. The fort and stones lie in a straight line. There is a small stone 14 inches high by 11 inches by 9 inches against the wall of the fort. The Ogham letters are :—LUGUDUCMAQIMAQIBI.

120. *Kilmartin Stone Circle and Ogham Stone*.—There is a road running from Athabatten to Barrahaaurin. This road is met by a road coming from Kilcullen South. A short distance north of the junction at the left, going northwards, is a fine earthen fort having

¹ [I have lately re-examined this stone and come to the conclusion that the marks upon it are not Ogham at all.—R.A.S.M.]

two ramparts. In the middle of the fort is the entrance to a souterrain of two chambers. In *Studies in Irish Epigraphy* it is said : "The doorway leading to the second chamber is low down on the left-hand side of the first ; it is extremely awkward and difficult to pass through ; whoever does so will be rewarded by seeing a well-cut inscription in the innermost lintel of the second chamber." The inscription reads UDDMENZA CELI NETTASLOGI. (Macalister, p. 136).

121. Two fields away from the fort, in the direction of the river



and not far from it, is a stone circle 12 feet 6 inches in diameter and made up of six stones. A is 35 inches high, 45 inches wide, and 7 inches thick. B is 33 inches high, 27 inches wide, and 10 inches thick. C is 38 inches high, 62 inches wide, and 9 inches thick. D is 35 inches high, 43 inches wide, and 8 inches thick. E is 32 inches high, 50 inches wide, and 5 inches thick. F is 26 inches high, 41 inches wide, and 11 inches thick. There are 18 inches between A and B, 67 inches between B and C, 4 inches between C and D, 38 inches between D and E, 27 inches between E and F, 53 inches between F and A. 72 inches from D is a stone 48 inches high, by 48 by 10 inches. At its foot is a stone 12 inches by 42 inches by

6 inches. Against B is a stone 22 inches by 49 inches by 9 inches.

122. *Barrahaaurin Alignment*—This alignment is in the angle made by the road from Stuake meeting the road from Athabatteen in the townland of Barrahaaurin. These stones are about half a mile north of the Kilmartin Stone Circle. They are three fields north of the Athabatteen road and are not visible from it. They are in the first or second field from the Stuake road and are plainly visible from it. They are five in number; three have fallen. A (fallen) is 15 feet long, 60 inches wide, 11 inches thick. B (fallen) is $8\frac{1}{2}$ feet

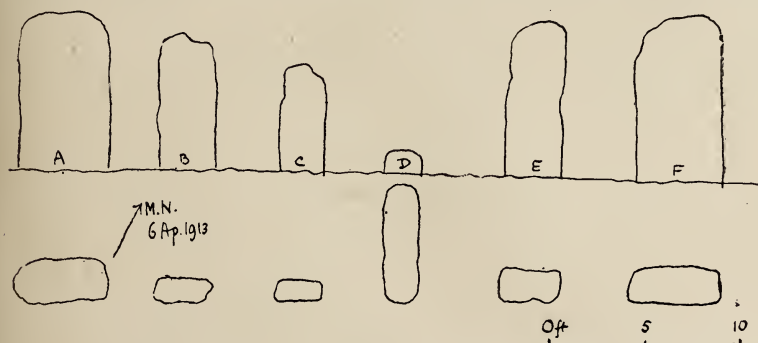


BARRAHAURIN, PLAN AND ELEVATION

long, 36 inches wide, 16 inches thick; 60 inches between A and B. C (standing) is $13\frac{1}{2}$ feet high, 62 inches wide, 23 inches thick; 46 inches between B and C. D (fallen) is 50 inches long, 36 inches wide, 8 inches thick; 103 inches between C and D. E (standing) is $8\frac{1}{2}$ feet high, 68 inches wide, 20 inches thick; 44 inches between D and E. On one of the angles of E are a few faint illegible scorings. On one of the faces of the same stone is an indentation resembling a human foot which is 24 inches long, and 8 inches wide at broadest part, and 4 inches wide at the heel.¹

¹ Amongst the Stone Age Antiquities in the British Museum is a slab from a cist containing an unburnt body and an urn at Harbottle Peel, Coquetdale, Northumberland. On the slab is engraved a figure suggesting the outline of the sole of a foot 6 inches long.

123. *Meenahony Stones* (A, B, C, D, and F).—Along the road from Barrahaaurin to Stuaque there are several stones visible on the side of the hill at the left-hand side. In the fourth field from the road are three stones. A distance of 53 yards separates A and B and 62 inches separates B and C. They lie east and west. A is 58 inches high, 44 inches wide, 9 inches thick. B is 92 inches high, 41 inches wide, 32 inches thick. C is 85 inches high, 44 inches wide, 11 inches thick. In the next field farther from the road than the preceding, and at a distance of 70 yards, is a stone against the fence and fixed in the ground. It is (D) 86 inches high, 63 inches wide, 8 inches thick. Eight yards to the west, but in the same field, is a large stone, now lying on the ground and having grass growing around its base. It is (F) 71 inches by 92 inches. Its thickness varies from a couple of inches to one foot. From the place a large tract of country is



THE SEISEAR, BEENALAGHT: PLAN AND ELEVATION

visible in all directions. At the opposite side of the road is Coollicka dolmen (No. 104).

PARISH OF KILSHANNIG

124. *Beenalaght Stones*.—These stones are situated on a stretch of moorland to the left of the road as one goes northwards from Beenalaght Bridge to Bweeng Cross Roads. This moor is about $2\frac{1}{2}$ miles to the north of Donoughmore Railway Station. There are many other stone objects on this spot which require to be investigated. The four stones here shown are in a line:—I is 67 inches high, 36 inches broad, 9 inches thick, and is standing obliquely. II is 64 inches by 29 inches by 10 inches, and is lying flat. III is 60 inches by 35 inches by 10 inches, and is much out of the perpendicular. IV is 65 inches by 15 inches by 14 inches, and is lying on the ground. There are two or three other stones lying near and partly covered.

125. *The "Seisear," Beenalaght*.—The "Seisear" is an alignment

of galláns situated in the townland of Beenalaght, Parish of Kilshannig, and barony of Duhallow. On a bleak moor to the left of the road going northwards from Beenalaght Bridge to Bweeng Cross Roads are many galláns and dolmens which require investigation. The "Scisear" [= "six men"] is situated in the second or third field to the north-west of the moor, and is nearly 3 miles to the north of Donoughmore Railway Station. There are six stones, of which that marked "D" on the diagram has fallen. They are poetically known as "The Silent Sisters of Beenalaght." A is 102 inches high, 61 inches broad, 28 inches thick, 144 inches in girth. B is 86 inches high, 37 inches broad, 16 inches thick, 99 inches in girth, 29 inches from A. C is 69 inches high, 26 inches broad, 14 inches thick, 86 inches in girth, 41 inches from B. D is 74 inches high, 21 inches broad, 15 inches thick, 69 inches in girth, 41 inches from C. E is 102 inches high, 36 inches broad, 18 inches thick, 98 inches in girth, 51 inches from D. F is 107 inches high, 57 inches broad, 23 inches thick, 135 inches in girth, 45 inches from E. This is marked "Thesure" in the Ordnance Survey Map, No. 50. (Mentioned by Borlase as No. 1 of the Duhallow Dolmens, *Dolmens of Ireland*, vol. i).

126. *Dromore Gallán*.—This stone is in a field adjoining the road. It is to the right of the road when going from Mourne Abbey Station (G. S. & W. R.) to Pendency's Cross Roads, is about 1 mile from the station and about half a mile from Dromore House, and is visible from the road. Its dimensions are :—Height, 3 feet 6 inches ; breadth, 1 foot 6 inches ; and a few inches in thickness. It is of a grayish colour.

127–8. *Glannoge Stones*.—Two miles north of Bweeng Cross Roads is Glashaboy National School. About 100 yards south of the school and four fields east of the road is a stone of a grayish colour, 66 inches high, 24 inches wide—narrowing towards the top, 17 inches thick ; is situated on rising ground, and is plainly visible from the road. A second stone stands in the third field, south of the first. It is three fields from the road, and is barely visible from the road and from No. I stone. It measures 68 inches in length, 36 inches in width, and 10 inches in thickness.

129. *Glandine Galláns*.—These stones are in a field just at Monkey's Bridge. They are two in number, are situated on the side of a hill, and can be observed at a great distance. From the field in which they are situated, a large tract of country to the south is visible. No. I stone is 102 inches high, 20 inches wide, and 18 inches thick. No. II stone is 74 inches high, 36 inches wide, and 9 inches thick ; 6 yards between Nos. I and II. This part of the

townland is called Berth (Beirt = a pair), probably from those stones.

130. *Glannaharee Galláns*, Townland of Glannaharee East (Gleann na h-Aithrighe = the Glen of Repentance).—In this townland are several galláns. To the right of Glannaharee Bridge when travelling westwards are three galláns forming part of the fence. The largest of these is 40 inches high and 46 inches in girth. There are three stones in the adjoining field. One is 35 inches high, 53 inches wide, and a couple of inches thick. Another is 41 inches high, 32 inches wide, and 9 inches thick. The third is 23 inches high, 34 inches wide, and 16 inches thick. All these are visible from the bridge.

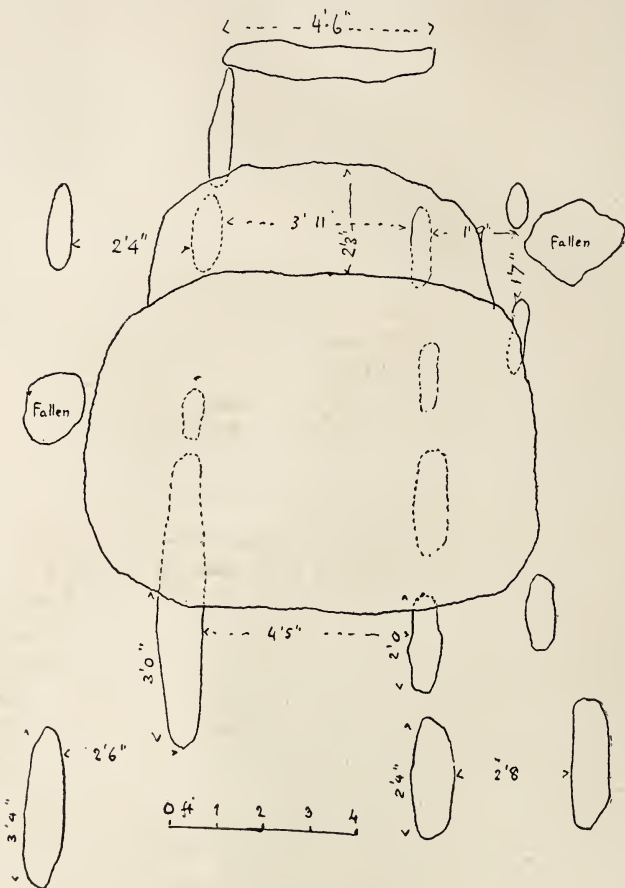
131. About a couple of hundred yards westward from the bridge, are two galláns in a field at the left side of the road. They are visible from the road. They are 46 inches apart. The first is 48 inches high, 43 inches wide, and 9 inches thick. The second is 36 inches high, 33 inches wide, and 11 inches thick. (There are several small stones between the bridge and these).

132. *Laharan Mountain Gallán*, Townland of Gneeves (Gniomh = the twelfth part of a ploughland). On the northern slope of this mountain is a stone 32 inches high, 16 inches wide, and 6 inches thick.

133. *Lackendarragh "Holed" Stone*.—The road from Lackendarragh to Bweeng Cross Roads runs through a large fort. In the part of the fort at the left when coming southwards is this stone. It is visible from the road. The stone is of a grayish colour and is in an inclining position. Measured along one face of it is 38 inches high, and along another it is 32 inches high. It is 38 inches wide, and 12 inches thick. The hole is at a height of 31 inches from the ground, and is about $1\frac{1}{2}$ inches in diameter. The opening begins on one face about $1\frac{1}{2}$ inches from the angle, and goes right through to the adjacent side at the same distance from the angle. The farmer of the locality said that if those suffering from any hurt or wound pass a handkerchief through the hole they would be cured. He also said that some years ago, the owner of the land tilled the fort and set potatoes there. The potatoes when dug were like cabbage stumps, and when boiled gave off a strong, disagreeable smell.

134. *Garrane Galláns. Group at Foot of Garrane Mountain*.—The first group is situated at the base of the mountain and three fields in from the cross roads. They are plainly visible as one comes from the previous place to the cross roads here. There are

four stones—three standing and one lying where it has fallen. No. I (standing) is over 12 feet high, 40 inches wide, 14 inches thick. No. II (standing) is over 8½ feet high, 46 inches wide, 20 inches thick. No. III (standing) is over 10 feet high, 48 inches wide, 10 inches thick. No. IV (lying) is over 10 feet 8 inches long, 27 inches by 12 inches.



KILBERIHERT

No. I tapers towards the top. There is a distance of 82 inches between Nos. I and II, and a like distance between Nos. II and III; 20 feet is the distance between Nos. II and IV. The stones are of a grayish colour.

The next-mentioned stones are straight up the hill from the above, but are not visible from them, being a little distance back from the crest of the hill.

135. *Group on Top of Garrane Hill.*—The highest part of this hill is called Knockeencragh, and on it are two galláns. No. I is over $8\frac{1}{2}$ feet high, by 36 inches wide and 12 inches thick. No. II is 5 feet 6 inches high, by 30 inches wide, and 24 inches thick. This second stone is of an irregular shape and narrows towards the top. A distance of 68 inches separates the two stones. These stones are of the same formation as those at the base of the hill. The stones at the base of the hill are not visible from this spot, but the field of the Lackendarragh “Holed” stone is. The Lackendarragh stone is about 1 mile due north from this place. The whole district between Lackendarragh and this hill is studded with earthen forts.

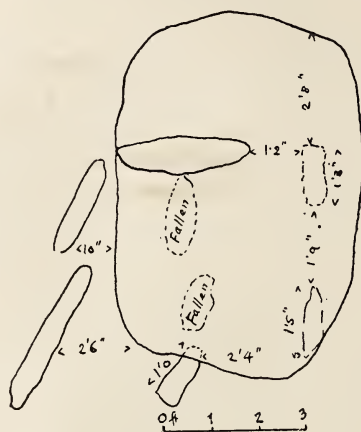
PARISH OF CLONMEEN

136. *Glen South Gallan*, Townland of Glen South.—This stone is in a field adjoining the road which goes from Lacka Bridge to the north-east along the right bank of the Glen River. It is in the fourth or fifth field from the bridge and at the left side of the road when travelling from the bridge to the north-east. It is plainly visible from the road. It is 68 inches high, 27 inches wide near the bottom, tapering to 22 inches near the top, and 25 inches thick.

PARISH OF AGHABULLOGE

137. *Kilberrihert Dolmen.*—This dolmen is on hilly ground about half a mile to the south-east of Caherbaroul Gallán (A). It is marked “Cromlech” on the Ordnance Survey Map, 1-inch scale, between the places marked “Cooper’s Rock” and “Burren” (mountain). The land slopes down southwards and a large tract of country is visible in that direction. Hills surround the place on other sides. A little over half a mile to the south, on lower ground, is the Knockglass dolmen, but this is not visible. There are two capstones of unequal sizes. They lie in a direction east and west. The opening is at the west end, and here also is the larger capstone. The larger capstone is 9 feet 7 inches from north to south, by 7 feet from east to west, and has an average thickness of about 8 inches. The opening is 21 inches high. The cavity has small stones on the floor. At the place marked “X” on the diagram, the smaller capstone now rests on the ground. The other principal measurements are indicated on the diagram. This is marked “Cromlech” on the Ordnance Survey Map, No. 60. (Borlase, *Dolmens of Ireland*, vol. i, pp. 33, 34, describes this dolmen, but it has changed much for the worse since he wrote. Amongst other differences, he says there were three capstones).

138. *Knockglass Dolmen*.—Three or four fields to the east of the Kilberriherth dolmen, already described, is a by-road which runs southwards for about half a mile and then meets another at right angles to it. Three fields south of the junction is a dolmen. It cannot be seen from the laneway, as it is close to a fence and has furze, &c., growing near. The opening is partly choked up by furze. It consists of a single capstone 7 feet 9 inches long, by 5 feet 3 inches wide. This rests on four supports—two at each side. Two other stones have fallen on the left side. Two other stones form a second row on the left side, but the capstone does not rest on these. The opening is 26 inches wide. The measurements of the supporting stones and their positions are marked on the diagram. (Borlase,



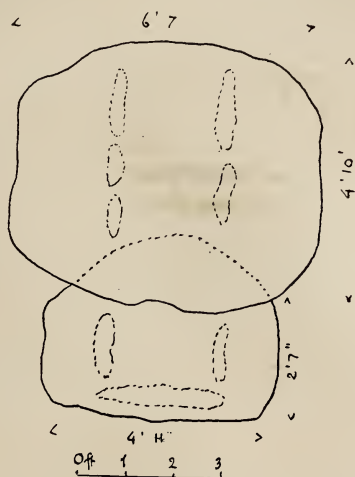
KNOCKGLASS

Dolmens of Ireland, vol. i, p. 34, mentions, but does not describe this dolmen. It is marked "Cromlech" on the Ordnance Survey Map, No. 60).

139. *Knocknagoun Dolmen*—This dolmen is about 1 mile north of Rylane Cross Roads. It lies in a field to the right of the road as one proceeds from the "Cross" to Knocknagoun Hill. It is in a very good state of preservation. The internal height at the opening is 26 inches, and the external height is 37 inches. The opening is 26 inches across. There are two covering stones—one partly over the other. The total length of the two capstones is 89 inches (the larger is 58 inches, the smaller 31 inches). About 15 inches of the smaller capstone is overlapped by the larger. The terminal stone, on which the smaller capstone rests, is 32 inches high. The smaller capstone rests on three stones—one behind, and

one at each side. The larger capstone rests on one stone at the left side, and two at the right side. There are three stones altogether along the left side, and four along the right. This is marked "Cromlech" on the Ordnance Survey Map. It is not mentioned by Borlase.

140. *Knockrour Galláns*. (One an Ogham Stone).—At a distance of 1 mile from Sheskinny Cross Roads in a south-western direction, another cross road is met with. This is called Keel on the map. At a distance of quarter of a mile from this cross along the road leading southwards, two fine galláns are visible in a field at the right side. They are only a few yards from the road. They are grayish



KNOCKNAGOUN

in colour. A is 6 feet 6 inches high, 14 inches wide, 14 inches thick. B is 6 feet 10 inches high, 15 inches wide, 12 inches thick. They are 75 inches apart. There is a small stone C, 96 inches behind them. C is 14 inches high, 23 inches wide, 8 inches thick. 5 yards to the left of A is a mound 10 yards long, 3 yards wide, and 4 or 5 feet high at its highest point. It is overgrown with grass, moss, and furze. Two fields away is a large flat stone lying on the grass. The letters are:—LUGUDECAMAQISITTALIMUCOIM. On the upper part of the angle of the left stone are a few Ogham scores now hardly discernible Brash (pp. 132, 133) says: "The road was cut through the Keel, when a great number of cist-formed graves were discovered, constructed of flags set on edge in the usual manner. The Keel crossed the road and was about 100 feet in diameter." (Macalister, p. 137; Brash, p. 132; Ferguson, p. 94). Ordnance Survey Map, No. 61.

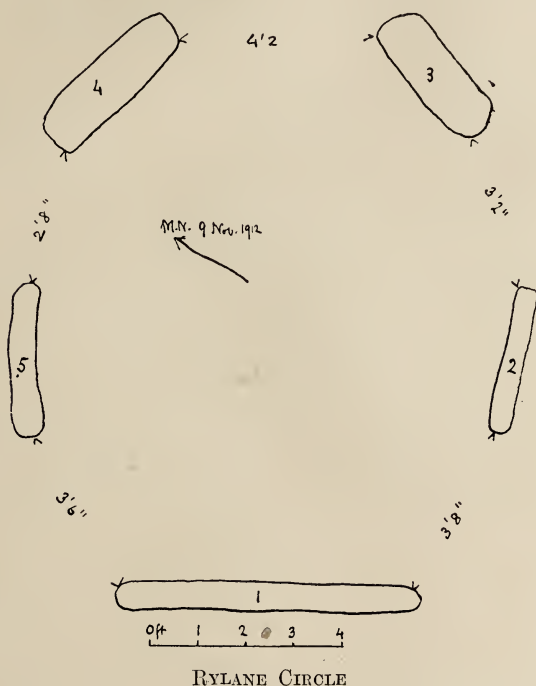
141. *Keel Cross Stone Circle*, Townland of Oughtihery.—If the road to the south-west from Keel Cross (mentioned in the last paragraph) be taken, a place where two roads branch off is met with after going about 300 yards. Travelling on the branch to the left, we almost immediately catch sight of a stone circle. It is in a stony, bare field, and is about 20 yards in to the right. It is only a couple of fields away from where the two roads meet. The circle is about 9 feet in diameter and is composed of 5 stones. Some stones appear to have been removed. A is 43 inches high, 31 inches wide, 15 inches thick, 7 feet from E. B is 43 inches high, 29 inches wide, 14 inches thick, 6 feet from A. C is 39 inches high, 28 inches wide, 13 inches thick, 15 inches from B. D is 33 inches high, 26 inches wide, 12 inches thick, 30 inches from C. E is 32 inches high, 73 inches wide, 6 inches thick, 22 inches from D. The galláns previously described are plainly visible four fields away. Ordnance Survey Map, No. 61.

142. *Rylane Galláns (I and II)*.—I. The road westward from the Kilcullen stones, after about three-quarters of a mile, passes over the Rylane river. A short distance beyond the stream in a field at the right (when going westwards) adjoining the road, is a very large stone, visible from the road. It is 72 inches high, 115 inches broad. The thickness varies from a couple of inches to 1 foot. There is an earthen fort a couple of fields away from the stone in the direction of the river. In the second next field from the stone, and in the opposite direction to the fort, is a stone circle (described below).

143. II. About three-quarters of a mile to the south-west of the above gallán and south of the Old Kerry Road is another stone. It is in the third field from the road and is not visible from the road. The field in which it is situated is known locally as *Paire a' Dallain*. It is 33 inches high, 15 inches wide, 12 inches thick.

144. *Rylane Stone Circle*.—This circle is two fields away from the large gallán described above. It is two fields in at the right of the road when going westwards, and is visible from the road. It is marked "Cromlech" on the Ordnance Survey Map, No. 61. A stone is 36 inches high, 80 inches long, 6 inches thick, 44 inches from E. B is 26 inches high, 36 inches long, 7 inches thick, 44 inches from A. C is 27 inches high, 35 inches long, 15 inches thick, 38 inches from B. D is 37 inches high, 41 inches long, 13 inches thick, 50 inches from C. E is 37 inches high, 38 inches long, 5 inches thick, 32 inches from D, 44 inches from E to A. The longer diameter is 12 feet, the shorter is 10 feet. (This circle is mentioned by Brash, p. 35; and by Borlase in *Dolmens of Ireland*, East Muskerry Dolmens, No. 4).

145. *Knocknagoun Stones*.—There is a road running northwards from the Old Kerry Road to the hill called Knocknagoun. There is a fine dolmen (described above, No. 139) at the right side of this road when going northwards. At the left side of the road are some galláns. A is about half a mile north of the junction of the roads. It is in the second field from the road, but is not visible from it. It is about 3 feet high. (I did not take its measurements, as it is in the middle of a field in which corn was growing).

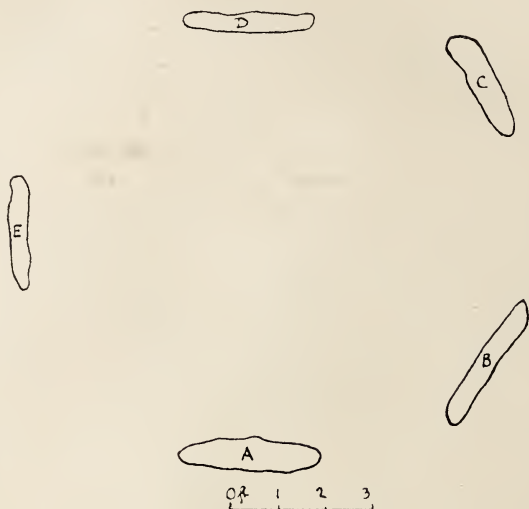


146. B is half a mile north of "A" and at the same side of the road. It is plainly visible from the road and is at the base of the hill. The dolmen is not visible from it, as there are trees and farmhouses intervening. It is in the third field from the road, and is somewhat out of the perpendicular. It is 8 feet high, 58 inches wide, and 10 inches thick.

147. Two fields farther north and adjoining the road is a stone, but I am not sure if it is a gallán. It is 22 inches high, 74 inches wide, and 18 inches thick.

148. *Oughtihery Stones*.—The Old Kerry Road, after passing Glenaglogh, meets the road which goes through Dooneens to

Macroon along the eastern side of the river Laney. Travelling along the latter road for about half a mile from the junction, we see some galláns in a field adjoining the road at the left side. A is 41 inches high, 21 inches wide, and 13 inches thick; 21 yards separate A and B, which is 45 inches high, 29 inches wide, and 9 inches thick. There is a distance of 45 yards from B to C, which is 34 inches high, 36 inches wide, and tapers towards top. A distance of 3 yards separates C and D, and a like distance is between D and E. D and E are sunk into the ground. I am not sure whether C, D, and E are true galláns. A stone circle is visible from this field.



OUGHTIERY

149. There is a gallán visible in the next field across a *boithrín*. It is 44 inches high, 28 inches wide, and 13 inches thick.

150. *Aghavrin Galláns*.—These stones, three in number, are in a field adjoining the road on the right when going from Peake station (Cork and Muskerry Railway) to Aghabullogc. They are about halfway between Ballinadihy Bridge and Aghabullogc R. C. Church. They are barely noticeable from the road, as they are just inside the wall separating the field from the road. They overlook the Delehinagh River. The stones are of a reddish colour. A (standing) is 40 inches high, 35 inches wide, 16 inches thick. B (lying) is 40 inches long, 28 inches wide, 10 inches thick. C (lying) is 36 inches long, 32 inches wide, 10 inches thick. A and C are adjacent. B is 10 feet away from A.

151. *Dromatimore Gallán*.—When coming from Peake to Aghabulloge R. C. Church, and just before arriving at the Church, a road branches off to the left. At a distance of a quarter of a mile along this branch road, a by-road turns off to the right. (This *boithrín* is the second met with which turns off to the right). By going along the by-road for about a hundred yards and then travelling through three fields, a gallán will be seen. It is at the base of a high ridge of land. Hills are visible in the distance to the north and west. The stone is 36 inches high, 49 inches wide, 26 inches thick. It is of a grayish colour.

152. *Mountrivers Ogham Stone*.—This stone is standing at the side of Saint Olan's Well, Aghabulloge. It was erected there by Windele. It was found in a rath, or perhaps mill, called Mullenroe, and was used as a foot-bridge over the Delehinagh River, which flows near this place. A cross is now marked on the front and back of the stone by those who pay "rounds" at the holy well. The stone is grayish in colour. It is 9 feet high, 31 inches wide, and 6 or 7 inches thick. As the stone now stands, the Ogham marks are on the north-western angle. The marks are clearly cut from a height of 3 feet from the ground to 2 feet 9 inches from the top, as indicated on the diagram. The vowels are $1\frac{1}{2}$ inches long, the consonants on either side are $2\frac{1}{2}$ inches, and the letters across the angle have a total length of 6 inches. (A second stone was found at the same place, and is now in the British Museum). The letters on the stone are :—MADORUMAQIDEGO. (Macalister, p. 144 ; Brash, pp. 121, 125, 132 ; Ferguson, p. 94).

153. *Coolineagh Ogham Stone*.—This stone stands amongst the modern headstones in the graveyard attached to the ruins of Saint Olan's Church, Aghabulloge. It is locally called Cáipín Olain (Olan's cap), but this name properly applies to a circular stone, 9 inches in diameter and 5 inches in height, resting on top of the Ogham stone. The stone is grayish in colour, and is 5 feet 6 inches in height, 9 inches in width, and 9 inches in thickness, narrowing towards the top. The Ogham marks run from where the stone is in the ground to within four inches of the top. Here and there the letters are difficult to decipher. (A second stone found at the same place, much damaged, is now at the University College, Cork).

154. *Coolineagh Gallán*.—About half a mile beyond Aghabulloge graveyard, along the road going to the north-west, in a field adjoining the road on the left, is a gallán of a reddish colour. It can be seen from the road. It is 3 feet 9 inches in height, 44 inches in width, and 17 inches in thickness. To the south and west of this place, hills

bound the view, while there is a large stretch of country visible to the north and east.

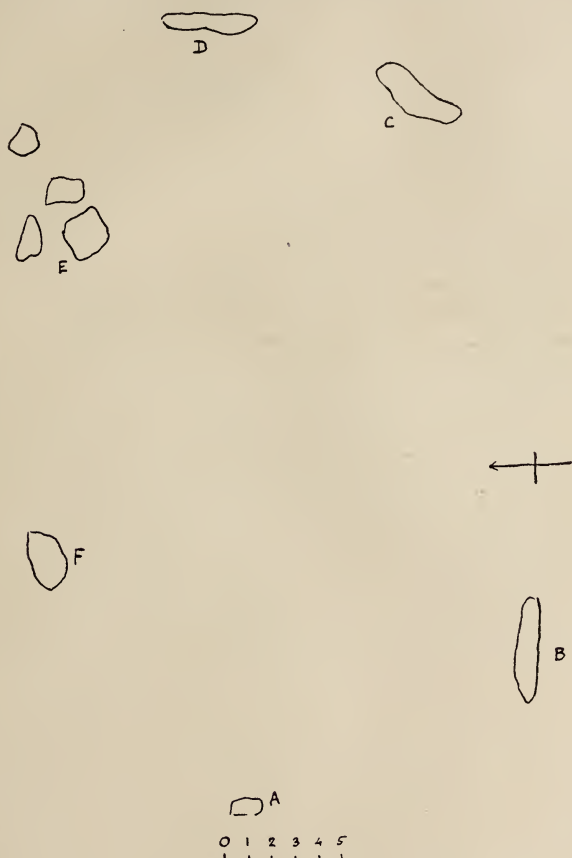
155. *Knockrour Gallán*.—About one mile north-west of Agha-bulloge graveyard, a road branches off sharply to the left. About a mile along this branch from the main road, a by-road intersects it. A quarter of a mile beyond this *boithrín*, in a field adjoining the road on the left, is a gallán. It is partly fallen, is of a grayish colour, and is visible from the road. Its length is 6 feet, width 29 inches, and thickness 20 inches. (I searched for the “dallan” marked on the Ordnance Survey Map of this district, but failed to find it. I made inquiries about it and was told there was no such stone there).

156. *Leades Gallán*, Townland of Leadawillin.—About a mile to the west of the Coolgarriiff alignment of stones, there is a cross where four roads meet. This place is marked “Leadawillin” on the Ordnance Map (one-inch scale). In the field in the angle made by the road going to the north-west with that going to the south-west is a gallán. This is visible from the road. This stone is 4 feet high, 16 inches wide, and 10 inches thick. It is of a reddish colour.

157. *West Knocknagoun Gallán*.—This gallán is in the western part of the townland of Knocknagoun, close to the border of that part of Annagannihy townland called Loughatooma. A road runs northwards to the hill called Loughatooma from the Old Kerry Road and at right angles to it. A quarter of a mile east of the Loughatooma Road a by-road runs parallel to it from the Old Kerry Road northwards also. By following this by-road for about a mile, a gallán is seen on the left. It is 4 feet high, 6 feet 3 inches wide, and 5 inches thick.

158. *Loughatooma Stone Circles (Nos. I and II)*, Townland of Annagannihy.—No. I.—To the north-west of Knocknagoun mountain, another hill, called “Loughatooma,” is marked on the Ordnance Survey Map. A road runs up to this hill from, and at right angles to, the Old Kerry Road, in the townland of Glenagloch North. At the second field to the right of this road, about 1 mile north of the Old Kerry Road, is a stone circle. It is at the foot of the hill. There is a mountain visible to the north, Musheramore is to the west, hills are southwards, and flat land stretches away to the east. There are six stones now in the circle, or, properly speaking, in the *oval*. Its longer diameter is 28 feet. A is 31 inches high, 26 inches wide, 6 inches thick. B is 40 inches high, 28 inches wide, 3 inches thick, 120 inches from A. C is 27 inches high, 27 inches wide, and 6 inches thick; 107 inches from B. A heap of small, loose stones lies between C and D. It may cover another stone of

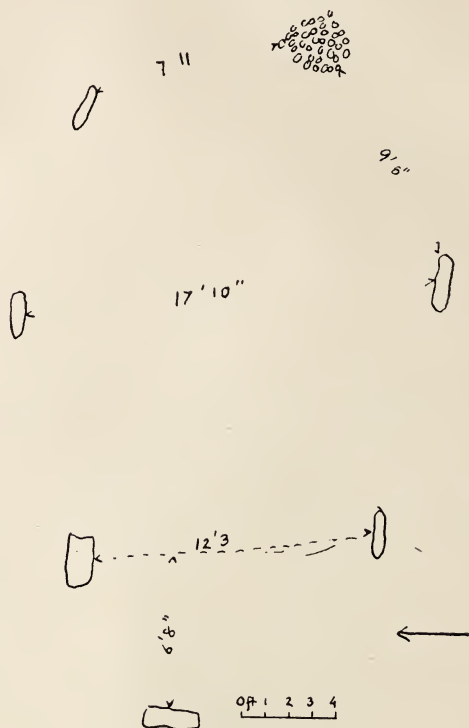
the circle. D is 17 inches high, 24 inches wide, and 5 inches thick. C is 104 inches from the heap of stones. D is 95 inches from the same. E is 24 inches high, 24 inches wide, and 4 inches thick ; 83 inches from D. F is 24 inches high, 22 inches wide, and 13 inches thick ; 105 inches from E and 71 inches from A.



LOUGHATOOMA No. I

159. In the same field, about 20 yards south of No. I, is what appears to have been another circle, now much ruined. It seems to have been oval, like No. I. The longer diameter is 33 feet. A (heath growing on part of it) is 32 inches high, 13 inches wide, 12 inches thick. B is 11 inches high, 53 inches wide, 11 inches thick, 4 yards from A. C (sunk in grass) is 42 inches wide, 7 yards from B. D (sunk in grass) is 47 inches wide, 24 inches thick, 2 yards from D. E is sunk and there are some other stones near it. F is sunk in grass ;

4 yards from E and the same from A. Other stones are lying around also—some of them partly sunk, and others lying on the surface. Thirty yards away from the above, in the same field, is a heap of stones covering some large stones. The place was tilled some years ago and the heaps of stones are thus accounted for. There are many large stones here and there in the field.



LOUGHATOOMA No. II

160. At the opposite side of the road from these stone circles are some galláns. There were two lying on the ground in adjacent fields. One of them has been put standing by the owner of the field. The people have a story about the two of these "Two giants who were on the top of Musheramore had a weight-throwing contest. Each threw one of the galláns. The galláns fell where they now are."

161. The owner of a field about a quarter of a mile south-west of the above galláns said that some years ago there were four galláns standing on his land close together. They were "in the form of a grave." He broke them with a hammer. Borlase (*Dolmens of Ire-*

land) says there is a dolmen in the townland of Carrigagulla, parish of Macroom, near Glennaloche (Glenaglogh ?), 14 (24 ?) miles from Cork near the top of the mountain called Carngully, not marked in Ordnance Survey Map, No. 49 ; called Lackathuoma. He gives Windele's sketch of the monument. I failed to get any information about this dolmen. The Lackathuoma he refers to must be that which I have mentioned above.

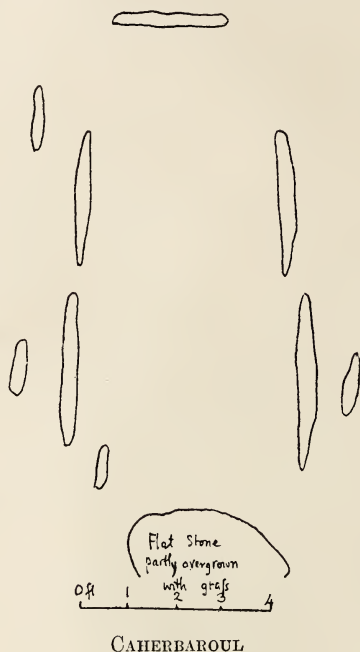
162 *Caherbaroul Gallán (A).*—This gallán is on the western side of the mountain marked "Burren" on the Ordnance Survey Map. The gallán overlooks the road which runs north and south along the eastern side of the River Laney and parallel to that river. It is 8 feet 2 inches high, 4 feet 3 inches wide, and a couple of inches thick. It faces Musheramore, and the compass-needle points to that peak. Hills stretch away northwards. The stone is marked "Dallaun" in Ordnance Survey Map, No. 60. In speaking of the dolmen at Lackparknalicka, Borlase (*Dolmens of Ireland*) quotes from Windele and says : "This district contains a group of interesting and curious monuments, some of which appear to be transitional between the pagan dolmen and the Christian sepulchral monument. At Caherbarool, a quarter of a mile north of this dolmen, is a pillar stone with an encircled cross of most primitive form. At its base is a stone with two bullans, evidently to hold the knees of worshippers. Near it, is a grave of dolmen-like construction." The gallán I have described is over half a mile north-west of the dolmen Borlase mentions. Thirty yards away from it is "a grave of dolmen-like construction." I could not discern anything like a cross on the gallán, and yet I think this must be the one referred to.

163. *Caherbaroul Group of Stones.*—In the next field to the south of Caherbaroul Gallán (A), and about 40 yards away from it, is a group of stones—three in number. Two of these are standing, the third is lying on the ground. A is 44 inches high, 47 inches wide, 7 inches thick. B is 28 inches high, 31 inches wide, 2 inches thick. The broad part of these stones face each other. B is 65 inches away from A. The third stone (C) is 15 inches away on the other side of B. It is 27 inches long, 14 inches wide, and 10 inches thick.

164. *Caherbaroul Cist.*—Thirty yards away from Caherbaroul Gallán (A) is this monument. It has a total length of 9½ feet. Its breadth varies, being 4 feet 8 inches at the opening, and getting gradually narrower, being 4 feet at the ends of the stones marked B and D. In each line are two stones standing on edge. The length of each line is 88 inches. Closing one end, as it were, is a

long stone, corresponding to the terminal stone of a dolmen. There are other stones close by whose position I have indicated in the diagram. These are nearly all sunk in the ground. A is 19 inches high, and 39 inches long. B is 8 inches high, and 36 inches long. C is 23 inches high, and 45 inches long. D is 27 inches high, and 35 inches long. (Borlase, who quotes Windele, alludes to this monument when speaking of East Muskerry Dolmens, No. I, in *Dolmens of Ireland*, vol. i).

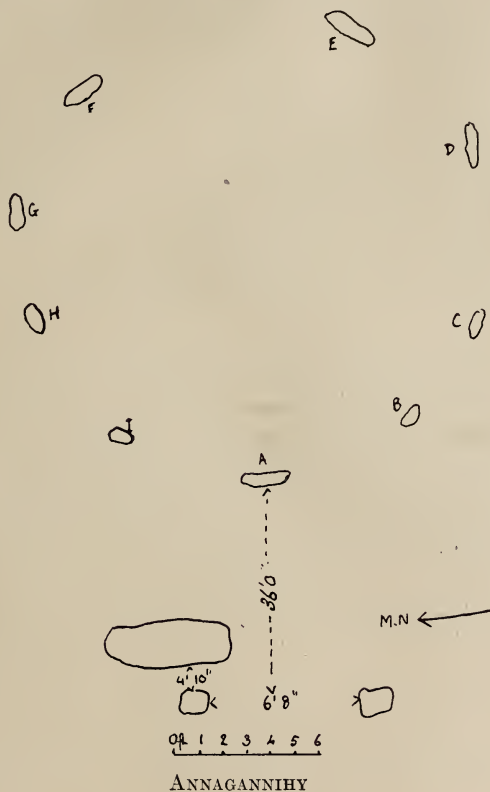
165. *Caherbaroul Galláns*, (B and C) Townland of Caherbaroul.—About a quarter of a mile south-west of Caherbaroul Gallán (A), and



visible from it on the opposite side of the road, are two high galláns and one small gallán. They are in the middle of a field adjoining the road. A is 8 feet high, 35 inches wide, 30 inches thick. B is $7\frac{1}{2}$ feet high, 30 inches wide, 13 inches thick. Small stone is $2\frac{1}{2}$ feet high, 36 inches wide, 12 inches thick. A and B are 79 inches apart. B and small stone are 12 yards apart. The compass-needle points to Musheramore. A great stretch of country is visible to the north, west, and south. To the east is Burren mountain. Marked "Dallauns" on the Ordnance Survey Map, No. 60.

166. *Oughtihery Stone Circle*.—This circle is visible across two fields of peat from the galláns already described; and is also visible

from the road. It is at the base of a hill, and hills encircle this place on all sides. It is made up of five stones, of which one is inclined. The circle is 8 feet 6 inches in diameter. A is 40 inches high, 37 inches wide, and 8 inches thick ; 65 inches from E. B is 37 inches high, 41 inches wide, and 5 inches thick ; 36 inches from A. C is 44 inches high, 31 inches wide, and 8 inches thick ; 44 inches from B. D is 40 inches high, 34 inches wide, and 5 inches thick ; 42 inches



from C. E (inclined) 44 inches high, 32 inches wide, and 4 inches thick ; 55 inches from D.

167. *Annagannihi Stone Circle (I).*—By continuing along the Old Kerry Road, a stream called the Aghalode River is reached in the townland of Annagannihi. Just before coming to this stream a *boithrin* turns up the hill at the right-hand side. This *boithrin* goes right up against the hill for about 1 mile before it terminates. From the termination, the stone circle may be seen a short distance farther up the hill. It is composed of nine stones, and is 6 yards

1 foot in diameter. A is 22 inches high, 23 inches wide, and 3 inches thick ; 69 inches to B. B. is 24 inches high, 9 inches wide, and 3 inches thick ; 44 inches to C. C is 14 inches high, 14 inches wide, and 3 inches thick ; 72 inches to D. D is 12 inches high, 23 inches wide, and 4 inches thick ; 60 inches to E. E is 11 inches high, 23 inches wide, and 10 inches thick ; 118 inches to F. F is 12 inches high, 14 inches wide, and 8 inches thick ; 60 inches to G. G is 14 inches high, 14 inches wide, and 7 inches thick ; 40 inches to H. H is 32 inches high, 18 inches wide, and 8 inches thick ; 60 inches to I. I is 20 inches high, 15 inches wide, and 3 inches thick ; 58 inches to A. Twelve yards outside A (to the west), there are two pillar stones (as shown in diagram). One of these is now much of the perpendicular. There is a space of 80 inches between them. One of them is 54 inches high, 13 inches wide, and 12 inches thick ; the other is 42 inches high, 15 inches wide, and 13 inches thick. Fifty-eight inches nearer to the circle there is another stone lying on the ground. This is 66 inches by 21 inches by 4 inches. These entrance stones look west from the circle towards a fine mountain peak.

168. *Annagannihy Stone Circle (II).*—A short distance farther up on the hill from the foregoing, there are some stones visible. A fence separates them from the others. There is one stone, about 2 feet high, still standing in position ; five others are lying about. The stones appear to have originally formed a circle of much larger diameter than the previous one. A distance of 80 yards separates No. I from No. II. The ground on which they are situated is marshy. It would be very difficult to gain access to them in the winter or in wet weather.

SUPPLEMENTARY LIST OF EARLY CROSS-SLABS AND PILLARS

By HENRY S. CRAWFORD, B.A.I., M.R.I.A.

SINCE the publication of the general list in volumes xlii and xliii of the *Journal*, many additional cross-slabs and pillar-stones, some of which are of considerable interest, have been brought under my notice.

Several of these monuments are from sites already mentioned, but the greater number belong to fresh localities; which, it will be noticed, are spread over the four provinces. They are arranged below as a supplement to the former list.

ULSTER

Locality and Townland	No. of Ord- nance Map	Situation
-----------------------	--------------------------------	-----------

COUNTY ARMAGH

- | | | |
|-----------------------------|------------|--|
| 2. Lisnadill
Drumconwell | N.W.
16 | About 3 m. S.S.W. of Armagh. Found in the 'Graveyard Field' and removed to Armagh Library. |
|-----------------------------|------------|--|

A rough Ogham stone about 5 ft. in length, incised with a single-line ringed cross of Latin form. The ring is 9 in. in diameter.—See *Journal R.S.A.I.*, vol. xvi, p. 368 (D.I.).

COUNTY DONEGAL

- | | | |
|---------------------|------------|---|
| 17. Dunlewy
Same | S.E.
42 | At an ancient site named Trianna Cille near Dunlewy, which is $4\frac{1}{2}$ m. S.E. of Gweedore. |
|---------------------|------------|---|

An erect slab 3 ft. 9 in. high and 9 in. by 3 in. on which is incised a three line cross 14 in. by 9 in. having a circular centre and base and slightly expanded ends to the arms.—Information given by Professor Macalister from a sketch which belonged to Sir S. Ferguson.

- | | | |
|--------------------------|------------|---|
| 18. Rossbeg
Kiltooris | N.W.
73 | Near the ruined church on the S.W. shore of Kiltooris Loch, 11 m. N.W. of Glenties. |
|--------------------------|------------|---|

A pillar-stone or erect slab about 2 ft. 4 in. high, 7 in. wide and 2 in. thick. On it is a single-line cross of Latin form with a small diamond-shaped centre. Each extremity bifurcates into a pair of spirals.—Information received from Mr Charles McNeill.

COUNTY DOWN

6. Saul S.W. In Saul Graveyard $1\frac{1}{2}$ m. N.E. of Down-
Same 31 patrick.

Three additional slabs have been found at Saul.

(d) A stone 2 ft. 9 in. by 1 ft. 2 in., approximately rectangular in shape, bearing a Latin cross of two broad incised lines. The extremities of the arms are slightly expanded and the centre is marked by a diamond-shaped sinking.

(e) A slab with roughly rounded angles bearing a Latin cross 2 ft. 3 in. in length. The arms are sunk and expand towards the ends: the central square or intersection is not sunk. The stone is 3 ft. 2 in. in length, 1 ft. 6 in. in breadth and 3 in. in thickness.

(f) An irregularly tapering stone 2 ft. 6 in. by 11 in.; bearing near the top a small cross formed of single broad lines slightly expanding towards the ends. Below and almost touching this is a ringed cross crossletted, formed of single narrow lines. The upper cross is $4\frac{1}{2}$ in. by $3\frac{3}{4}$ in., and the lower $8\frac{1}{2}$ in. by $7\frac{1}{2}$ in. with a 4-inch ring.—Information received from Mr F. J. Bigger.

11. Raholp S.W. At Raholp church, $3\frac{1}{2}$ m. N.E. of Down-
Same 31 patrick.

(a) A rectangular slab broken across the centre; 4 ft. 10 in. in length, and 1 ft. 8 in. in breadth. Near one end is incised a cross potent formed of single lines $\frac{1}{2}$ in. wide. The cross is $6\frac{1}{2}$ in. in length and $5\frac{1}{4}$ in. in breadth.

(b) The upper portion of a rectangular slab, 1 ft. 6 in. in length, 10 in. in width and $2\frac{1}{2}$ in. in thickness. On it is incised a Latin cross 1 ft. in length. The cross is of two lines, at the base the lines turn outwards and do not meet.

(c) A slab with roughly rounded top, 1 ft. 4 in. by 8 in. by $1\frac{3}{4}$ in., bearing a ringed cross of single lines, with expanded ends. The cross is 9 in. in length and 5 in. in breadth.

(d) A small slab of irregular shape, 1 ft. 3 in. in length and 9 in. in breadth; having at one end a single-line Greek cross $6\frac{1}{2}$ in. long.

(e) A small slab of roughly tapering form, 1 ft. 2 in. by 6 in.; bearing a plain ringed cross $5\frac{1}{2}$ in. long, the ring being 4 in. in diameter.

(f) A curious slab of irregular shape, 1 ft. 9 in. by 9 in., bearing two square or rectangular figures incised. Each of the latter is divided into sixteen smaller squares, and has also diagonal lines through the angles of the latter.

(g) A roughly tapering pillar-stone 2 ft. 3 in. in length and from 5 to 11 in. in breadth. On the upper surface is incised a small cross surrounded by a ring; a similar cross is placed on one edge and four others on the front, as well as traces of several which have been worn away. The circles are about $1\frac{1}{2}$ in. in diameter.—Information received from Mr F. J. Bigger.

MUNSTER

COUNTY CORK

11. Bantry N.W. To the south of Lord Bantry's Demesne
Kilnaruan 118 and 1 m. W. of Bantry Station.

An erect slab 7 ft. in height, 1 ft. in breadth and 6 in. in thickness. It is carved in panels, those on the south side being almost worn away. The panels on the north contain the following, beginning at the base:—(1) Two figures holding an object between them and standing on either side of a small table or stand. (2) A Greek cross with square centre and extremities. (3) A figure standing with uplifted hands. (4) An interlaced pattern much worn, but probably consisting of snakes or sea-horses.—See *Journal of Cork Hist. and Archaeological Society*, vol. xix, p. 207 (D.I.), also Windele's *Cork and its Vicinity* (1846), p. 313 (D.I.).

COUNTY KERRY

52. Lough Currane N.W. In the graveyard on the island 9 m. S.S.E.
Church Island 98 of Cahersiveen Station.

Of the eight slabs on the island four were noticed in the general list. The others are now described and additional particulars given of those lettered (c) and (d).

(c) An erect slab 5 ft. 7 in. high, 1 ft. 8 in. wide and $4\frac{1}{2}$ in. thick, bearing an incised cross on either face. On the east side a large ringed cross of six lines rising from a square base of four lines. An extra line surrounds each of the angular spaces at the top of the stone, and ends in a small circle above the cross bar. On the west side is a plain Latin cross of two lines, the lower extremity being open. The stone stands south-west of the church doorway.

(d) This slab has already been described, it lies on an altar tomb adjoining the south wall of the church.

(e) A slab 5 ft. 8 in. in length, and 1 ft. 11 in. in breadth, tapering to 1 ft. 4 in. On it is incised a ringed cross of 4 lines, with hollowed angles. In the centre is a circle 4 in. in diameter. This stone lies on a grave to the west of the church doorway.

(f) A rough broken slab, 5 ft. in length and 1 ft. 9 in. in breadth. It bears an incised cross the head and ring of which is formed of four lines, while the shaft is of two only. This stone lies, half covered with grass, on a grave north-east of the chancel.

(g) An erect slab 1 ft. 4 in. by 10 in. by 3 in.; bearing a plain cross of the simplest form. It stands at the head of a grave immediately south of (f).

(h) An erect slab 1 ft. 3 in. in height, $9\frac{1}{2}$ in. in width and 2 in. in thickness. On it are incised three crosses, the central one being the full size of the stone, formed of 4 lines above the arms, and of two below. Under the dexter arm is a small plain cross formed of single lines; and under the sinister arm a Tau-cross with bifurcated base. This stone stands at the head of a grave south of (g).

CONNACHT

COUNTY MAYO

- Annagh N.W. In a low earthen ring on a slight eminence
21. Coolnaha South 93 300 yds. N.E. of Annagh Castle, and
2 m. N.N.W. of Ballyhaunis

An erect slab 2 ft. 6 in. in height, and 1 ft. 6 in. by 5 in. On the 5 in. side is incised a single line cross in a circle $4\frac{1}{2}$ in. in diameter, the stem projecting $4\frac{1}{2}$ in. below the circle.—See *Journal R.S.A.I.*, vol. xlv, p. 42 (D.I.).

LEINSTER

COUNTY KILKENNY

4. Cluan S.W. In the old church on the N. bank of the
Clonamery 33 Nore, 2 m. E. of Inistioge.

A broken pillar stone of greenish slate, 3 ft. 4 in. by 8 in. by 5 in. At the top is a hollow or cup-mark $2\frac{1}{2}$ in. in diameter and $\frac{3}{4}$ in. deep, under this a Latin cross in relief 8 in. by $5\frac{1}{2}$ in. with slightly enlarged ends. Below this a cup-mark $3\frac{1}{2}$ in. in diameter and $1\frac{3}{4}$ in. deep. Some distance lower down a plain incised cross in a circle $2\frac{1}{2}$ in. in diameter; and immediately under the latter a plain cross in relief 6 in. long and $4\frac{1}{2}$ in. wide. The back is plain.

KING'S COUNTY

7. Seir Kieran Churchland N.W. In the Churchyard 7 m. N. of Roscrea.
39

The early slabs found here were not fully described in the former list; further particulars are given below.

(a) This stone has been already described: the complete inscription is OR DO CHERBALL.

(b) Already described, it is now missing.

(c) A rough sandstone slab on which is incised a five-line cross with circular centre and semi-circular extremities. The centre and extremities contain fret patterns of simple form.

(d) A fragment showing in relief the upper portion of a cross with circular hollows at the angles.

(e) A small block of sandstone bearing an incised cross potent, the lower extremity of which is plain.—See *History of the Diocese of Ossory*, vol. ii, p. 13 (D.), also *History of St Canice's Cathedral*, pp. 13 and 14 (b) and (c) I.

8. Rahan N.W. In Rahan churchyard, 5½ m. W. of
16 Tullamore.

The lower portion of a slab 1 ft. 6 in. by 1 ft. 6 in. incised with a two-line Latin cross, surrounded by a single-line ring below which the shaft extends; across the stone are traces of four lines of lettering.—See *Journal of the Association for the Preservation of the Memorials of the Dead*, vol. ix, p. 105 (D.I.).

9. Strawberry Hill N.E. Beside a lane leading to Ferbane, about
22 ¾ m. N. of Cloghan, and near the old
church of Killourney.

A sandstone slab of irregular shape, 3 ft. 10 in. in length, 1 ft. 6 in. in width, and 6 in. in thickness. It bears a ringed cross carved in relief.—See *Journal R.S.A.I.*, vol. iv, p. 380 (D.).

COUNTY LOUTH

- Dunleer N.W. In a hall attached to Dunleer Protestant
Same 18 Church.

A sandstone slab, 3 ft. 3½ in. by 1 ft. 8 in. by 2¼ in., the lower end broken, off. On it is incised a two line ringed cross enclosed in a rectangular frame, also of two lines. Reading down the dexter side is the inscription OR DO mæclph; and along the sinister side are two groups of three lines each with a contraction mark above, probably repetitions of the letter m. In the quadrants of the ring are the letters a, w, ms, xps.

With this slab are several others bearing crosses, but no inscriptions.—See *Proceedings R.I.A.*, vol. xxxii, Section C. P. 90 (D.I.).

QUEEN'S COUNTY

1. Corrigeen Church, S.W. At the ruined church close to the boundary
Ballynahown 2 of King's Co.; 13 m. E.N.E. of Birr
the road to Clonaslec.

Several cross slabs. These have not been described, and it is uncertain whether they are of early or medieval type.—Information received from the Rev. John Healy, LL.D.

COUNTY WESTMEATH

- | | | |
|---------|------|---|
| 6. Fore | S.W. | In St. Feehin's Church close to the village |
| Same | 4 | 7 m. S. by W. of Oldcastle Station. |

(a) Portion of a rectangular slab, 2 ft. 6 in. in length, 2 ft. 3 in. in breadth and 5 in. in thickness; bearing traces of a cross with semicircular ends, enclosed in a frame. Both cross and frame are decorated with interlaced knotwork.— See Du Noyer's sketches in R.S.A.I. Library, vol. ix, p. 33.

(b) An irregularly shaped slab, 3 ft. 8 in. in length, 1 ft. 5 in. in breadth and 4 in. in thickness; on which is a Latin cross in relief rising from a horizontal base.

THE DOMNAIND

By MISS M. E. DOBBS, *Member*.

[Read 8 DECEMBER 1914]

THE Domnaind; who were they? It is difficult to say. They were also called Fir Domnann and Domnannaig. The dative plural of the name is Domnandechaib.¹

According to Prof. Eoin Mac Néill the name is Celtic, from a root *dubno*—(which becomes regularly *dumno*—) meaning “deep,” in Irish *domain*. Prof. Kuno Meyer says: “The Domnainn were a race of British origin settled in Leinster: their name is identical with the Dumnonii of south-west Britain.² Ptolemy spells the name Δουμνόνιο or Δαμνόνιοι. According to Prof. Mac Néill, the Celtic form corresponding to *Dumnonii* would be *Domnainni*; and in both Celtic and Latin of the classical period a plural Dumnonii would correspond to a singular of form either Dumnonos or Dumnonios. He thinks it possible, as Domnann is a word containing a Celtic root in common use, that it might be found independently in two different tribal names just as we find Artraige and Artabri, Brigantes and Brigindones.

There is no consecutive record in Irish history of the Domnaind. There are, however, scattered references to them, and I hope to throw some light on the subject by setting down here all the references I have found up to the present.

A. Nemhed of the Greeks of Scythia thirty years after Partholon. The Fir Bolg after that, the Fir Domnand after that, the Galioin after that . . .³

B. The Fir Bolg and Fir Galion came from afar. The Fir Domnand came and landed in Irrus westward.⁴

C. All the Gáleoín and Fir Domnand are children of Semeón.⁵

D. “Ireland was bare . . . 200 years till the coming of the five sons of Dil . . . viz., Slainge, Rudhraighe, Senghann, Gann and Genann of the Fir Bolg, Domnann and Gaileoín, to escape from their

¹ *Onom. Gad.* s. v.

² *Abh. kon. preuss. Acad.*, 1913, phil.-hist. classe 10.

³ *Lebor Gabala* in *LL.*, p. 4.

⁴ *Ib.*, *LL.*, p. 4.

⁵ *Ib.*, *LL.*, p. 8.

bondage to the Greeks . . . The Fir Domnann dug the ground, the Fir Bolg carried it in bags, the Fir Gaileoin were superior to the other two . . . though their names are different their origin is the same and they should all be called Fir Bolg.¹

E. Fir Domnann = fir domann fhonn. That is, "men of deep fonn" . . . who used to deepen the earth, bringing water out of it.²

Tradition therefore makes them one of the earliest layers of population, and of servile occupation. If they really were an aboriginal Irish race the British Dumnonii may have been an offshoot from them and not the original stock. We find the following references to the time of their settlement :—

F. Fir Domnann led by Rudhraighe and Genann . . . landed at Inbher Domhonn . . . they divided Ireland in five . . . Genann had from Luimnech to Drobhaois, Rudhraighe from Drobhaois to the Boinn.³

G. The territory of the Fir Domhnannach was in Crich Cera and in Ui Amhalghaidh and in northern Ui Fhiachrach from Roba to Codhnach of Druim Cliabh . . . Seven Kings of the Domnannach seized Ireland east and west.⁴

H. Now Galion and Domnand are names for Leinstermen.⁵ Inbher Domnann is Malahide Bay.⁶ "Luimnech to Drobhaois" means all Connacht. Crich Cera is South Mayo north of the Robe. Ui Amhalghaidh is Tirawley in North Mayo, and Ui Fhiachrach is North Sligo. The Codhnach flows into Sligo Bay.⁷ Both Keating and O Flaherty mention an Inbher Domnann in Connacht and in (B) the landing-place is in Irrus in the west. All this would tend to make the Fir Domnand a Connacht race, but they undoubtedly were settled in Leinster also. The following references prove this :—

I. Erimon gave the province of Galian to Crenthan Sciathbél of the Domnand.⁸

J. Mes-Delmann of the Domnann slew the strong ones of the earth from Alend.

Art Mes-Dealman had four sons—viz., Mes-Gedra . . . Mes-Reta, Mes-Dana, Mes-Domnann the poet . . . a son not generally

¹ *Leabhar Gen.*, MacFirbis, p. 43.

² *B.B. and Cóir Anmann*, Ir. Texte 3, p. 381.

³ *Leab. Gen.*, MacF., p. 44; cf. *Eriu*, viii, p. 12.

⁴ *Leab. Gen.*, MacF., p. 52 and p. 57.

⁵ *LL.*, 311a.

⁶ See *Onom. Gad.*

⁷ *Onom. Gad.*

⁸ *LL.*, 15a; cf. *Keating*, Bk. 1, sec. 24, and *Ard Lemnachta* in *Onom. Gad.*

reckoned of Art Mes Delmann is Corc called Donn Desa. He had seven sons—viz., Fer Rogen, Fer Gel, Domnan the druid, etc.¹

K. Eochaid son of Eochaid Airhind of the Domnand—viz., the King of Leinster.²

L. Oengus Céle Dé . . . sun of the western world of the Domnand.³

All these personages are connected with Leinster. Cremthan fought battles in Wexford. Art Mes-Delmann was king of Leinster and built the dun of Alend or Knockawlin; his son Mes-Gedra was king of Leinster at the time of the Táin. The name Mes-Domnann, = “fosterling of the Domnand,” suggests that the Domnand were allies and subjects of a ruling caste of different race. Art Mes-Delmann claimed descent from Erimon. His grandsons mentioned above are closely connected with Conaire Mór.⁴ Eochaid and Eochaid Airhind were contemporary with Tuathal Techtmar. Oengus Céle Dé was a member of a monastery at Tallaght. So that down to Christian times we find traces of the Domnand name linked with Leinster. The references to them in Connacht are more numerous:

M. Dún Domhnainn in Erris.⁵

Mag Domnon in Tirawley.⁵

Inber „ seems to be Killala Bay.⁵

Tulach Domnann near Dam-chluain.⁵

N. Conmac Cas of the Domnand of Sliab Furri . . .⁶

O. Conrach Cas king of Connacht . . .⁷ Tindi . . . and Monodar Mór called Mac Ceacht sons of Conra Cas of the Domnand . . . The Domnandaich, the Dal Druithni, the Fir Craibe, from whom sprang Eochaid Dala, came to Cruachan. Though they were three tribes by division they were one by origin and Fir Bolg by race.⁸ Bruiden Mhic Cecht was on Sliab Fuirí. . . .⁹

P. The Domnannaig fought for Eochaid Feidlech for it was they brought him up.¹⁰

Q. Ferdiad son of Daman son of Daire of the Fir Domnand.¹¹

R. Mada Muiresci mother of Ros Ruad's three sons . . . was

¹ *LL.*, 378a; also cf. *Abh. kon. Pr. Acad., Phil.-hist.*, cl. 10.

² *Lecan.*, p. 226 B. col. a.

³ *Fél.*, s. xxv.

⁴ *LL.*, 378.

⁵ *Onom. Gad.*

⁶ See *Lec.*, 228a, and Sliab F. in *Onom. Gad.*

⁷ *Cathr. C.C., I.T.S.*, vol. 5, pp. 1, 12, 26, 188.

⁸ See *Lec.*, 351, and *Eriu*, 2, p. 176.

⁹ See *Onom. Gad.*

¹⁰ *Cath. Leitreach Ruibhe*, C-1-2, fol. 19.

¹¹ *LL.*, 81a.

wife to Ailill son of Fear-da-loch . . . of the Domnand and bore him sons—viz., Cet, Anluan, etc.¹

Magach daughter of Aengus descended from Domnann Dubhloingsech of the Ua Connacht race.²

S. The Ulstermen marched . . . into the territory of Airtech Uchtlethan son of Thomantin son of Fearcoga of the Domnand. The three Connachts assembled; the Fir Domnann, the Fir Craibi, the Tuatha Taiden.³

T. Daire Domnannach ancestor of Ruidhe

„	„	„	„	Corca Cuirn	
„	„	„	„	Fiacha	} three kings of West Connacht
„	„	„	„	Fiamain	
„	„	„	„	Foroi	
„	„	„	„	Conall of Cruachan.	⁴

U. Flidais daughter of Ailill . . . of the Domnand . . . wife of Ailill Find.⁵

V. Ailill Find prince of the Domnannach.⁶

W. The Gamhanruidh from Iorrus Domnann built a fort at Cruachan . . . the kingdom of the Domnann is given to Oilill Fionn.⁷

X. Three thousand Galian under seven chiefs of Domnann race, the seven sons of Magach.⁸

Y. The Domnann and the sons of Magach and Clan Umoir, etc. . . . give the kingship (after Medb) to Sanb son of Cet son of Magach.⁹

Z. It was in the battle of Airtech the Domnannaid were at last destroyed.¹⁰

Al. The Fir Domnann fight for Conn Cedchathach at Carn Fraoich near Cruachan.¹¹

To anyone acquainted with Irish literature these allusions give some idea of who the Domnand were. It will be noticed at once that they are associated mostly with the Táin cycle. Ferdiad and Cet, the two leading champions of Connacht, are here claimed as

¹ *Lecan*, 194b and 224b.

² *LL.*, 380a.

³ *Lecan*, 342; see Airtech, *Onom. Gad.*

⁴ *Cath. Leitr. Ruibhe* in C 12, fol. 19, and *Leab. Gen.*, p. 65.

⁵ *Lecan*, 193b.

⁶ *Tain Bo Flidaisi*, *Celt. Review*, 2nd vol., p. 30.

⁷ Keating, Bk. 1, sec. xxxi.

⁸ Poem attributed to Ailill son of Fear-da-loch in *Tain Bo Flidaisi*, *Celt. Rev.*, vol. 3, p. 130.

⁹ *Leab. Gen.*, p. 59.

¹⁰ *Lecan*, 342.

¹¹ *Dinnseanchus*, *Rev. Celtique*, vol. 16, p. 138.

Domnand. Flidais and Ailill Finn, hero and heroine of the Táin Bó Flidais, are the same. Mac Cecht appears in Bruden Da Derga as Conaire's champion. Tindi and Eochaid Dala were husbands successively of Medb. Fiamain was a comrade of Cuchullain and very probably the hero of two sagas now lost, "Aided Fiamain" and "Aithed Mugaine re Fiamain." The less well-known characters have some interest of their own.

Conrach Cas belongs to a pre-Táin story—viz., that of Conghal Clairingnech. This Ulster tale associates him with Art Mes-Delmann (J). The two Domnand chiefs are said to sit near each other in the Teach Miodhhuarta. The references to both given above show there was an underlying reason for this petty detail and one based on an old tradition. There are other points that bring out a connexion between North Leinster and Connacht at this period. For instance, Magach or Mada Muiresci is made ancestress of both Leinster and Connacht families.

In X. we are told of Gaians fighting under Domnand leaders. In the Táin Bó Flidais there is an allusion to "three sons of Nuadu Necht" (brother of Art Mes-Delmann) as "the torches of valour of the Tuatha Taiden," Connacht allies of the Domnand (S). Medb's first husbands were Connacht Domnann; her last husband, Ailill, was a prince of North Leinster, Domnand territory. Her father, Eochaid Feidlech, was fostered by Domnann and married daughters of Airtech Uchtlethan.¹ Eochaid himself, though all the traditions associate him with Connacht, claimed descent from a Leinster king, Cobthach Caol Breg. According to Senchus na Relec the royal families of Leinster and Connacht were of the same stock and Cruachan was their family burial place. The Domnand seem to have been their subjects and followers in both provinces.

In Táin Bó Flidais² the name given to the Mayo people is Gamhanruidh (W). It is practically certain this is merely another name for the Domnand or for a certain section of them.³

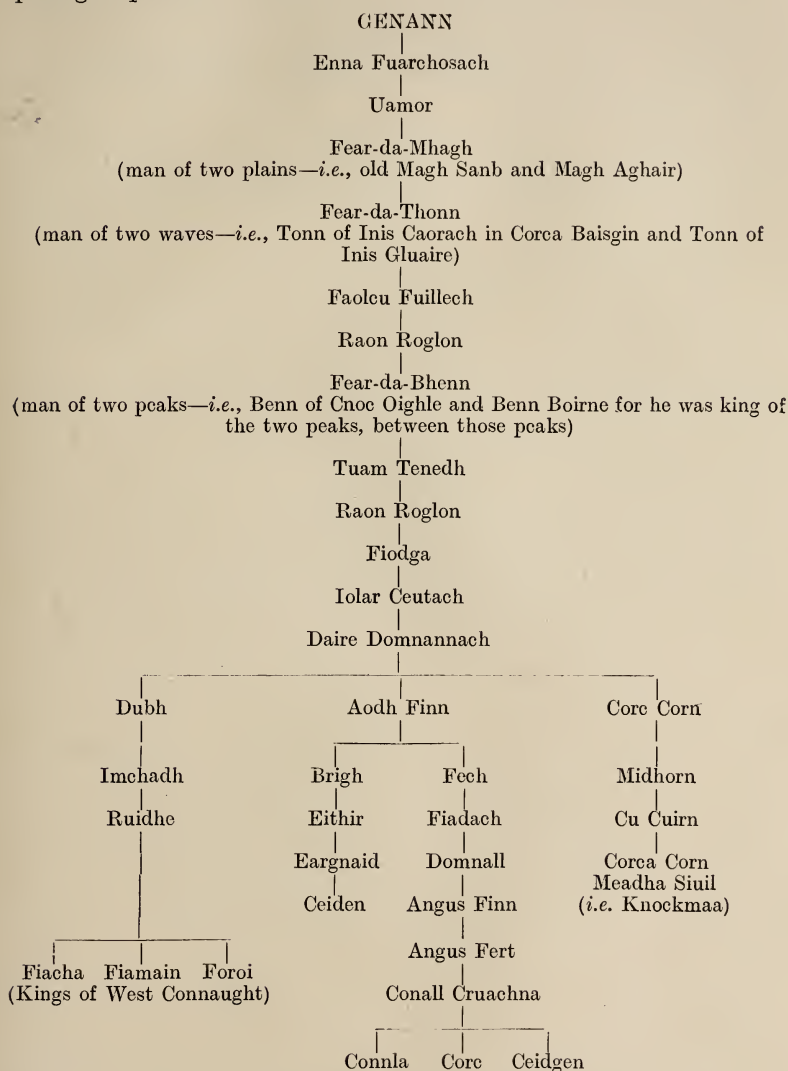
Daire Domnannach (T) seems to be a common ancestor for several known and unknown personages all connected with Connacht; Ruidhe with the Corann, Co. Sligo, Corca Cuirm with Knockmae, Conall with Cruachan. This latter figures largely in Cath Muighes Leana as king of Connacht and tutor to Conn Cedchathach. He is not called "Domnand" in this saga, but his pedigree given by McFirbis and the *Book of Lecan* points to a connexion. It is a very interesting document as few pedigrees were traced back to subject

¹ (s) And see *Lecan*, 193b; *LL.*, *BB.*, etc.

² *Celtic Review*, vols. 1, 2, 3.

³ *Ogygia*, III, cap. 9.

racés, and this one has a distinct character of its own. I think it is worth transcribing here for purposes of comparison with the passages quoted.



(See McFiris, *Leabar Gen.*, p. 65, and *Cath. L. Ruibhi*, C 12)

This is not an attempt at a proper edition of the pedigree. I have merely transcribed the greater part of it and added several scraps of pedigrees from *Cath Leitreach Ruibhe* to show that there existed a race connexion between certain characters in Connacht story and

that they were believed to be of Domnand origin. In R., S. and U. we probably have fragments of other Domnand pedigrees now lost. The compound name "Man of two . . ." seems a distinctive feature in these, as in R. we find "Fear-da-loch = man of two lakes." It occurs elsewhere—*e.g.*, "Aengus Fear-da-Gabar son of Conaire Mor,"¹ but I have not met so many instances together in one pedigree anywhere else.

To the best of my knowledge there are no allusions to the Domnand in any literature dealing with the periods later than Conn Cedchathach except the one allusion to Aengus Céle Dé (L). The statement in Z that they were wiped out in the battle of Airtech, some time after the Táin, may therefore contain an historical fact.

Other allusions to them may very probably come to light as more MSS. are edited. In the meantime, this summary so far as it goes may, I hope, be of some use in future research, especially in early Connacht history.

¹ *Lec.*, 225b.

MISCELLANEA

The Preservation of Ancient Monuments.—I am glad to find that the County Council of Roscommon, under the inspiration of Mr John Fitzgibbon, M.P., has taken proper steps for the preservation of the ancient monuments of the county. I append the report of the proceedings, well deserving of record in your *Journal* and of imitation by other County Councils.

R. J. KELLY

At the last meeting of the Roscommon County Council, Mr Fitzgibbon, M.P., in the chair,

Mr Devine moved that the council should take Boyle Abbey¹ under their control. It was in good repair, and would entail no expense on the Council. The Chairman was of opinion that the Council should be the custodian of all ancient monuments in the county. Mr Mapother concurred. The Secretary stated the Roscommon Abbey was already vested in the Council. Other monuments having been referred to by different members of the Council, it was decided to consider the question of taking over control of those monuments at the next meeting of the Council.



FIG. 1. CAPITALS IN SLIGO ABBEY

Carved Capitals at Sligo Abbey.—The choir of Sligo Abbey is the earliest portion now existing; the windows in it have dressings of brown sandstone, in contrast to the remainder of the building,

¹ This structure is already in the charge of the Board of Public Works.

which is finished in limestone. The only ornament worked in the sandstone, other than mouldings and pellets, is found on the capitals of the pilasters which support the interior arch of the east window. Figures 1 and 2 show the designs ; the northern seems to be based on the fleur-de-lys and the southern on the trefoil, both being treated

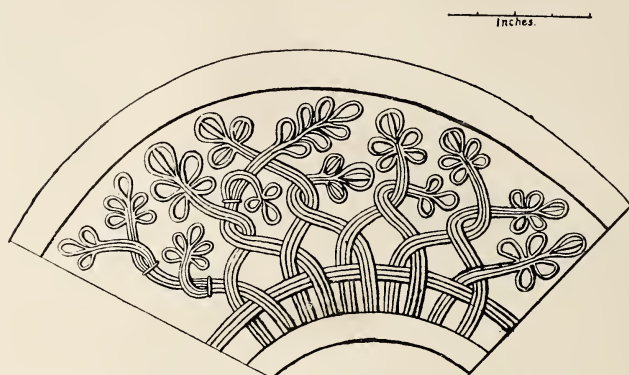


FIG. 2. CAPITALS IN SLIGO ABBEY

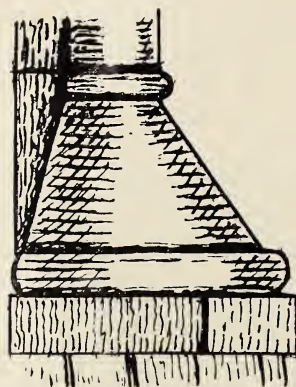


FIG. 3. CAPITALS IN SLIGO ABBEY

freely. Figure 3 shows the outline of one of the capitals, which are conical in shape ; figures 1 and 2 are *developments* ; they show the surfaces as if flattened out, thus exhibiting the complete patterns.

The unsymmetrical shape of the diagrams is due to the circumstance that the capitals project more to one side than to the other as the shafts are not placed under their centres.

HENRY S. CRAWFORD



CARVINGS, CREEVELEA

Bone "Scoop" found at Howth.—Mr Armstrong's note on *Apple Scoops* reminds me that when a student in Trinity College I saw an object of this kind dug up at Howth. It was found by Professor Sollas, who was then investigating the middens which appear in the face of the cliff below the Baily Lighthouse, to the south. The scoop was a small cylindrical bone with one end sloped off at an angle of about 45° , the cut edge being rounded and polished. It was found amongst a large accumulation of animal bones, and Professor Sollas was of opinion that it had been used for extracting marrow. He placed it in the Trinity College Geological Museum.

HENRY S. CRAWFORD

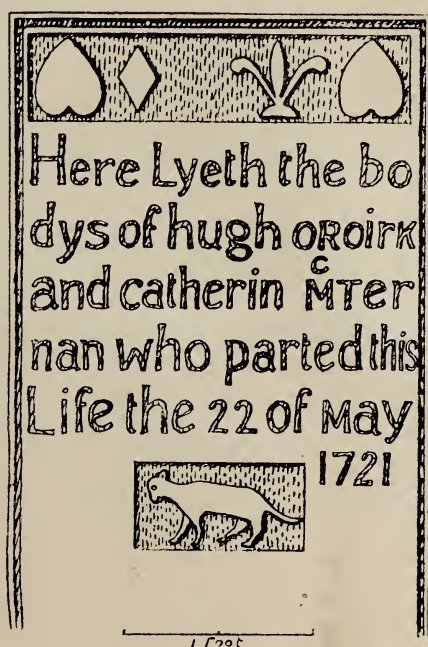


FIG. 1. TOMBSTONE, CREEVELEA

Carvings in the Cloisters at Creevelea Abbey, County Leitrim.—The cloister arcade at Creevelea Abbey is formed of plain moulded and chamfered pillars and arches; but there are three interesting carvings on one of the bays near the middle of the north side.

The first of these, placed on the under surface of the arch at one side, represents a monk in the habit of his order and marked with *stigmata*.

The *stigmata* as well as the fact that Creevelea was a Franciscan

Friary, show that the figure represents St Francis. The right hand holds back the robe to show the wound in the side, and the left points to a scroll placed across the lower part of the figure. The inscription on this scroll has not hitherto been deciphered: it seems to be unfinished as well as bungled; perhaps the stonecutter was stopped on account of his mistakes.

The second design, carved on the shaft of the pillar below the first is a foliage pattern, the leaves being probably those of the convolvulus.



FIG. 2. ARMS IN O'DONNELL TOMBSTONE, CREEVELEA

The third, on the same pillar, shows St Francis standing in a pulpit with a cross of unusual form held in his hand or placed upright beside him. Birds are perched on a tree close by, the stem of which instead of being rooted is turned into a knotted cord which springs from the lowest point of the pulpit. This design refers to the legend that St Francis knew the language of birds and could make them understand him.

The illustrations of these carvings are photographs from casts. Other curious features in these cloisters are the single letters incised on many of the pillars; the order of these letters is lost, as the pillars on which they are cut had fallen and have been re-erected.

It is not unlikely that they may have formed an alphabet like those found on tiles in other places, and used for purposes of instruction ; there is at least no repetition amongst the ten letters which survive.—HENRY S. CRAWFORD

Some Eighteenth Century Slabs at Creevelea Abbey.—Several of the monuments at Creevelea, though late in date, are of interest in various ways. The earliest are three O Rorke slabs in the chancel of the abbey church. The first of these, which bears the earliest date in the building (1721), has been published with several others in the *Journal of the Association for the Preservation of the Memorials of the Dead* ; but there is no mention of its peculiar ornamentation,

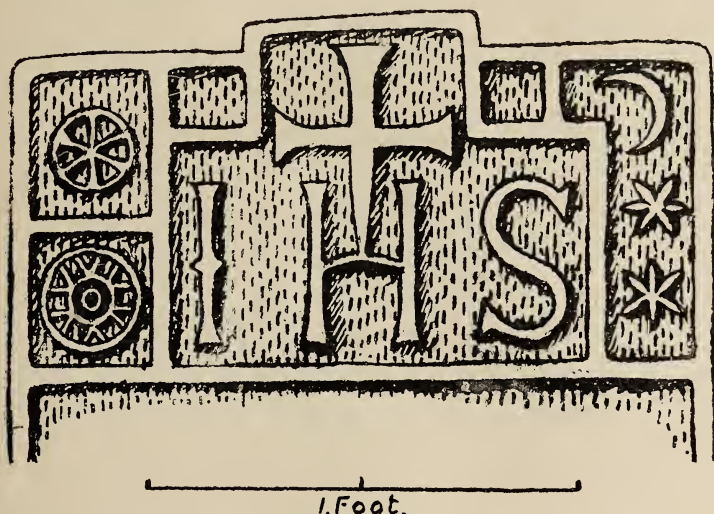


FIG. 3. ORNAMENT, O BOYLE TOMBSTONE, CREEVELEA

which is probably unique. Across the top is a long panel containing a spade, a diamond, a club, and a heart ; the inscription comes next, and below it a panel with the figure of a wild cat, the well known badge of the O Rorkes. (See Fig. 1, p. 177).

The second stone is without ornament, but is inscribed—

Here Lyeth y^e body
of O Rourke Teig M^e
Owen oge who part^d y^s
life Feb^{ry} y^e 2^d 1730 &
His wife Una Rourke
who part^d y^s life AuGust
y^e 2^d 1737 ∞

It is of interest to notice that this O Rorke is given his full title in the Irish form and that the O is omitted before his wife's name. The stone seems to have been erected at a time when the use of *Ní* before the names of women had become old-fashioned or obsolete, and the custom of using the *O* indiscriminately had not become universal.¹

The third stone is that of Thady O Rourke, Bishop of Killala, who died in 1734. It has a mitre, crosier and open book carved at the top, but has lost much of its interest owing to its re-cutting in 1883 by the parish priest of Dromahair. Further particulars are given in the *Journal of the Association for the Preservation of the Memorials of the Dead*, as mentioned above.

Another interesting stone is that of O Donnell Hugh, 1754, which lies outside the nave to the south. In the locality this is known as "The Earl's Tombstone." It bears a large shield on which is a hand holding a cross, a coronet is placed above, and the supporters are a leopard and a bull. The motto is—IN HOC SIGNO. VENCES (*sic*). (See Fig. 2.) The inscription is—

Pray for the Soul of
O Donnell Hugh Who De
parted this life Nov^r. y^e 28th
1754 Aged 63 y^{rs}.

The next stone to be mentioned is that of Daniel O Boyle, which stands in the transept or south wing. It bears at the top the letters I.H.S., with sun, moon, two stars and another luminary, which is probably the star of Bethlehem. (See Fig. 3.) The inscription is—

Here Lieth The
Body of Dan^l. O
Boyle Who De
Parted y^e Life Iun^e
Y^e 9th 1771 Aged
63 years.

In the cloister garth is the monument of John O Rorke, 1799. The unusual point about this is that it is in duplicate ; two slabs are seen bearing the same inscription. The second slab was supplied by a person who broke the first by throwing down a stone from the tower of the abbey. The owners did not remove the broken slab, but placed the new one beside it.

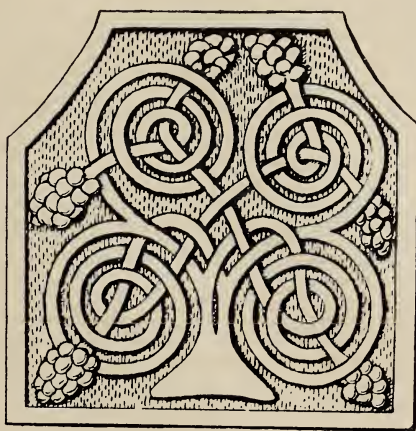
The last inscribed stone to be noted is that of the Rev. Peter Bernard Magauran, O.S.F. and P.P., who died the 17th December, 1827. This lies in the east cloister walk. The people of the district

¹ [The omission of the prefix may be due to the fact that she was a Rourke by marriage only. ED.]

are accustomed, in case of sickness, to come provided with a spoon and a small linen bag and to carry away a small quantity of clay from this grave. The bag of clay is placed under the pillow of the sick person for nine consecutive nights, appropriate prayers being said each night. It is afterwards brought back to the grave; and anyone visiting the place will find many spoons and bags of clay placed under the slab. It is remarkable that this custom should have arisen at so late a date.

Another interesting stone survives in three small fragments only; it was covered with a pattern of interlocked circles through which was interlaced a lattice of diagonal bars. The stone may have formed the front of an altar or tomb: the design seems to be a survival.

HENRY S. CRAWFORD



VINE PANEL, DULEEK CROSS

Carved Panels Representing the Symbolic Vine.—Mr Buckley, in his paper on “Early Ornamented Leatherwork,” has mentioned that I compared the ornament on the Stoneyhurst book cover with the vine panel on the cross at Duleek Church, County Meath.

Perhaps it may be useful therefore to illustrate this panel for comparison, and to say a few words about those panels of the High Crosses in which the vine appears.

It is, of course, well known that the early Celtic artists did not use ornament derived from the vegetable kingdom; and the objection has sometimes been raised that certain of the High Crosses cannot be of early date or purely Celtic origin because they exhibit panels containing foliage. These designs are all based on the vine,¹ and it

¹ See Mr Romilly Allen, *Celtic Art*, p. 295.

is a mistake to consider them as ornament; the sculptor in fact carved them in order to bring in *the symbolism connected with the vine*, just as he carved an apple tree when representing the fall, or a palm tree in connection with that curious and ancient symbol which shows a tree between two guardian beasts. In each case the vegetable form was introduced as being necessary to the due expression of the meaning.

As the sculptor took little pleasure in depicting the vine, he eased his task in either of two ways; the more usual was by introducing the animal forms he loved in the shape of squirrels and birds playing amongst the branches and eating the fruit.

This device may have been suggested by the text about the little foxes which spoil the vines;¹ it may be seen at Monasterboice, Kells, and Clonmacnois.

The less usual plan was to reduce the plant to an abstract pattern, leaving the root and the grapes to show its identity. The panel at Duleek is an instance of this; it is shown in the figure, and bears, as may be seen, a considerable resemblance to the design on the Stoneyhurst book-cover; the fruit on the latter, however, suggests the apple rather than the grape.

There appears to be at Old Kilcullen, in County Kildare, a panel similar in treatment to that at Duleek, but it is so worn that the design is uncertain.—HENRY S. CRAWFORD

Erratum.—In my note on Domhnall Spáinneach Caomhánach, in the last volume of the *Journal*, for “the late Mr P. Hore,” read “the late Mr H. F. Hore.”

W. O. CAVENAGH

Shore-dwellers.—Mr James Coleman kindly forwards the following extracts from the MS. *Transactions of the Cork Cuvierian Society*, lately purchased by the Cork Archaeological Society:—

Traces of Ancient Shell Heaps on the Coast about Kinsale.—At the Cork Cuvierian Society’s meeting of February 1st, 1871, Dr Caulfield, Secretary, read from Dr A. Leith Adams, of the 22nd Regiment, then stationed at Kinsale, a communication, part of which came under the above heading.

“I found remains of an old refuse heap on the side of a cliff in the harbour of Kinsale in July, 1870. It is situated on the north side of the promontory on which stands the Old Spanish fort (Castleny-park?). The deposit consisted of shells of oysters, cardiums, periwinkles and mussels, intermingled with detached bones of fishes and birds, together with fragments of rocks evidently subjected to

¹ *Canticles* II, 15.

the influence of fire, having been burned red. These were more or less mixed with a black loam containing fragments of charcoal. A piece of quartzite of a triangular shape lay among the shells. This stone showed evident marks of clipping (*sic*), but not of the size or shape of any of the usual flint implements met with. The above deposit ran along the bank for a few yards, and was about two feet thick in places, resting on undisturbed glacial marine deposits.

"The next refuse heap I examined was on a larger scale; but, evidently like the above, is being rapidly washed away by the sea. It is situated on the north side of Oyster Haven, opposite Rathmore House. The oyster predominates, but all the others are also common. I saw no fish or bird bones; but the red stones were common. The thickness of the deposit was upwards of three feet in places, and extended from twelve to fifteen yards along the face of the bank, which was composed of the same drift deposit. I remarked the very large size of the oyster shells in this heap. The Haven was famous for this shell-fish, which is getting rapidly extinct.

"There is no doubt of the antiquity of both these heaps from their positions. In both instances there has evidently been a settlement where they stand, as both are on flats overlooking the harbour."

At the Cuvierian Society's meeting of November 2nd, 1870, Dr Caulfield exhibited portions of the bones of the *Bos longifrons*, the tibia of a deer, some teeth of the stag, shells and other remains discovered in the summer of 1870 by Dr Harrison on the borders of Waterville Bay, Co. Kerry.

"Dr Harrison's attention had been for some time attracted by certain large mounds of sand which are here very numerous, and the late discovery of prehistoric remains on the south coast of Ireland induced him to make an examination of these heaps.

"On excavation they exhibited all the characteristics identified with kitchen middens, but the heaps were not of the usual construction. On removing the sand, the shells and bones which formed the entire mass were found to have been built upon boulders placed in a circular form. These generally consisted of six large stones. The sea has here, in the memory of many persons now (1870) living, encroached considerably on the land, which, when occasionally washed by the roll of the Atlantic billows, discloses thousands of these bones, which are remarkable for their beautiful white colour. But what is more singular is that traces of the foundations of ancient dwellings are found in the vicinity of these heaps, thus leading to the conclusion that a numerous tribe of people must have encamped and settled down here.

"Mr Reilly, a very old man, remembers a tradition of his grand-

father that these bones, shells, &c., were the remains of an ancient people long passed away. Cartloads of these shells, &c., have been removed to make lime for the purpose of manure; and the bones have been turned to a similar profitable account."

At the same meeting Professor Harkness, F.R.S. (then of the Cork Queen's College), said: "Some time ago, hearing that large bones had been discovered on the shore of Ballycotton (Co. Cork) by (the late) Rev. J. Hodges, I was induced to go over and see them. Accompanied by Dr L. Adams and Mr Westropp I went to Ballycotton last spring and ascertained that the large bones, which were those of a whale, had been met with by Mr Hodges in peat, which had formed part of the shore. We also learned from Mr Hodges that the shore was strewn over with other bones of a comparatively small size. These bones we found belonged to oxen, goats, and pigs, and beneath the soil on the shore they occurred in considerable abundance. In one spot large quantities of shells of the *Purpura lapillus* had also accumulated. Many of the bones bore distinct evidence of having been in the hands of man, as the long bones in almost every instance had been split for the marrow they contained.

"Having subsequently visited the coast of Ballycotton with Dr Caulfield, further examinations showed us that bones were also to be met with under peat between high and low water marks. These also appertained to the same animals—viz., oxen, goats, and pigs. Besides these, however, we also found birds' bones belonging to the crane, wild swan, and eagle. These bones were covered by peat made up of the leaves of the oak, alder and hazel. This peat had formerly been of considerable thickness; but a great portion of it had been removed for fuel. It must have taken a long time to accumulate above the bones which it covered, and it must have had its origin from circumstances very different to those under which it now occurs on the shore at Ballycotton. Considerable changes of land in the form of subsidences have taken place in this portion of the Irish coast since the existence of conditions suitable for the growth of such tree as have furnished leaves for the production of peat; and these subsidences must have taken place after the time when man became an inhabitant and left the relics of his feasts on its surface."

Gold Signet-Ring found at Tubberdaly, Edenderry.—An interesting gold signet finger-ring of late mediæval date was recently obtained by the Royal Irish Academy as Treasure Trove. It was discovered in September 1916 at Tubberdaly, Edenderry, King's Co., on the property of E. J. Beaumont Nesbitt, Esq., D.L., who kindly supplied me with details as to the situation of the ground

where the object was found. The finder, John Murphy, discovered the ring in his garden, which is situated on a slight hill close to the high road. When Murphy's house was being built, about three years ago, three skeletons, said to have been in excellent preservation, were found when excavating the foundations close to the rock, not more than one foot or a foot and a half from the surface. Unfortunately Mr Beaumont Nesbitt was not at home when the skeletons were found; they were re-interred before he could examine them. The spot where the ring was found was close to the place in which the skeletons were discovered. It is not possible to ascertain if there was any connexion between the gold ring and the persons



FINGER-RING FROM TUBBERDALY

whose remains were exhumed. The circumstances are, however, worth recording.

The ring weighs 10 dwt. 19 grs., and measures 1 inch in external diameter. The circular bezel is engraved with a small I contained in a large $\mathcal{I}$ crowned, placed in an ornamental background. The workmanship is good (*see figure*). It would be tempting to see in the device the initials of Our Lord's name; but signets bearing letters crowned were in common use in the fifteenth and early part of the sixteenth centuries, as Mr O. M. Dalton¹ has pointed out, the great variety of such letters crowned shows that a religious significance cannot be attached to them.

E. C. R. ARMSTRONG, *Vice-President*

Bronze Seal-matrix found in Burrishoole Friary.—A bronze seal-matrix was found on 1 April 1916 by Mr John Garty, on the seating of a window in the first floor of the East Dormitory of Burrishoole Dominican Friary, generally known as Burrishoole Abbey, Co. Mayo. It was presented to the Royal Irish Academy by the Commissioners of the Board of Public Works.

The matrix is pointed-oval; it measures $2\frac{3}{8}$ inches by $1\frac{7}{8}$ inches. It has a pierced flange handle attached to the back.

¹ Dalton *Catalogue of Finger Rings in the British Museum*, p. 57

The device, which is roughly cut, represents a bareheaded figure dressed in what is probably intended to represent a cope and an orphreyed albe, holding a cross-headed staff in the left hand, while the right is raised in benediction. The effigy stands in a niche with foliage sprigs at the sides ; at the base is a trefoil. The inscription is much blundered, but appears to read : + SIGILLUM COMUENT CRI+RUM RPDICUTOR. This was probably intended for + SIGILLVM CONVENT FRATRUM PREDICATOR.



BRONZE SEAL MATRIX FOUND AT BURRISHOOLE FRIARY.

The matrix was sent to Sir C. H. Read, of the British Museum, who, after examining it, wrote : " We can make nothing out of the inscription. It is clearly done by an illiterate person." The date appears to be not earlier than the later half of the fifteenth century, and may possibly be even later. If the rendering suggested above be correct, the matrix could have been used by any Dominican house, no place-name being engraved on it. Its connexion with Burrishoole cannot be proved, though the circumstances of its discovery suggest that it may have been used as the seal of that Friary.

E. C. R. ARMSTRONG, *Vice-President*

NOTICE OF BOOK

The Antiquity of Man. By ARTHUR KEITH, M.D. London : Williams & Norgate.

THE controversy raised by the discovery of the Piltdown skull (*Eoanthropus dawsoni*), "representing beyond question the earliest specimen of humanity yet discovered," and the part taken in it by Dr Keith, give special interest to his new work, *The Antiquity of Man*. Few, if any, unsettled questions of science so directly appeal to us as the origin and life history of man on the earth. Much has been written, mainly from the geological standpoint, since the publication of Sir Charles Lyell's great work on the subject in 1863. It has also come within the equally important and perhaps more comprehensive field of anthropological investigation, in which the works of Lord Avebury and Professors Boyd Dawkins and Sollas are notable contributions from the British school. The work under review approaches the subject entirely from the standpoint of anatomy, a field in which Dr Keith has attained great distinction. The book, though highly technical in parts, contains so much matter of importance in connexion with the discoveries of early man that it will prove as fully welcome to the general reader as to the specialist. The Piltdown skull, as might be expected, receives the fullest treatment and is subjected to the closest and minutest examination, into the details of which we cannot here enter. An admirable summary is given of all the important discoveries of fossil man, and his place assigned in the various cultures through the pleistocene period. The book is profusely illustrated (190), and is written in a singularly clear and lucid style, with admirable skill and arrangement, making it a model of what such a book should be.

To assign any date to the antiquity of man is a matter of very great difficulty. Not only was the ancient work of man highly complex, but no complete skeleton, in fact no complete skull of fossil man has yet been found, and the discoveries regarding him have mainly been confined to Europe. The stock of the Negro population of Africa and the Mongolian race of Asia remain yet to be investigated. Fruitful results in all probability await investigation in Australia, the natives of which are more nearly akin in type to the original human stem than any other race now living. Taking the evidence as we find it and accepting man as living within the Pleistocene period, a time limit varying from one to four hundred thousand years may be

assigned to the life of man on the earth. Dr Keith is inclined to place *Pithecanthropus* and *Eoanthropus* towards the close of the Pliocene period, and is of opinion that future discoveries may show the latter to be the first trace of man in that period. If so, a period of half a million years may be assigned as the age of the interesting and much discussed Piltdown relic of humanity. We now know that man had by the middle of the Pleistocene period a brain capacity as great and one as complex as that of modern man, and showed no mean skill in the manipulation of weapons. Ten to thirty thousand years in Dr Keith's opinion leave the human brain almost unaltered. Accepting this it could not be possible for the *Pithecanthropus*, the "ape-like" man of Java, to have evolved into the man of the mid-Pleistocene culture. The discoveries at Combe Capelle and Mentone of man close to the Neanderthal in point of time show that the latter did not represent a stage in the evolution of the former. These and *Eoanthropus* and the Heidelberg man must be placed among the extinct types, and do not represent stages in human evolution. Neandertal man seems to have disappeared in Europe as suddenly as he came, and to have been replaced at the beginning the of Aurignacian period by men of the type of the present day. Further discoveries will, no doubt, modify the views held by experts at the present time ; but we are indebted to Dr Keith for a clearer summing up of the evidence available than can be found elsewhere, which must still await anything like a final judgment.

J. C.

PROCEEDINGS

A QUARTERLY MEETING of the 68th Yearly Session of the Society was held at the ASSEMBLY ROOM, CRUISE'S ROYAL HOTEL, LIMERICK, on MONDAY, 26TH JUNE, at 8 30 p.m.

THOMAS JOHNSON WESTROPP, M.A., C.E., M.R.I.A., *President*, in the Chair.

Also present :—

Vice-Presidents :—F. J. Bigger, M.R.I.A., Prof. R. A. S. Macalister, LITT.D., M.R.I.A.

Fellows :—Henry Courtenay, I.S.O., J.P., Arthur Fitzmaurice, J.P., S. A. O. Fitz Patrick, P. J. Lynch, M.R.I.A., Charles McNeill, *Hon. Gen. Secretary*, M. J. Nolan, L.R.C.S.I., P. J. O'Reilly, G. W. Panter, M.A., D. Carolan Rushe.

Members :—Mrs. Allen, James Grene Barry, J.P., D.L., Miss Anna Barton, Michael Buggy, Miss E. Butler, Lieut.-Colonel W. O. Cavenagh, J. S. Crone, L.R.C.P.I., Miss Isabella Daniell, W. J. Dargan, M.D., Miss Isabella Denning, Rev. James Doyle, James S. Gaffney, Mrs Griffin, P. J. Griffith, Francis Guilbride, J.P., Michael Halpenny, L.R.C.P., L.R.C.S., J.P., Rev. J. Hynes, B.D., Rev. Canon Kernan, Mrs McGrane, J. P. McKnight, G. U. Macnamara, LL.D., J. T. Max, J.P., H. C. Montgomery, James Nichols, Rev. T. W. O'Ryan, R. D. Ormsby, Miss D. C. Parkinson, Miss E. M. Pim, Miss U. T. E. Powell, Rev. Patrick Power, M.R.I.A., Augustine Quinn, William Salmond, Miss G. C. Stacpoole, Miss Mona Twitchett, Beverley G. Ussher, Joseph Wallace, B.A.

Associate Members :—Mrs Dargan, Sir James Digges La Touche, K.C.S.I., Lady Digges La Touche, Miss E. Mac Tier, H. C. Mooney, M.B., B.CH., L.R.C.S.I., Miss E. Nichols, Miss M. Nichols, Miss S. H. O'Grady.

The minutes of the previous meeting were read and confirmed. The report of the Auditors on the accounts for 1915 was read and adopted.

The following candidates were elected :—

AS FELLOWS

O'Connor, Michael J., 2 George Street, Wexford : proposed by Charles McNeill, *Hon. Gen. Sec.*

Synnott, Nicholas J., B.A., Furness, Naas (*Member* 1889) : proposed by Charles McNeill, *Hon. Gen. Sec.*

AS MEMBERS

- Archer, Patrick, 15 Finglas Road, Glasnevin : proposed by Michael S. Walsh, M.D., *Associate Member*.
- Bernard, Miss Sarah, Elm Lawn, Dundrum, Dublin : proposed by Rev. H. Kingsmill Moore, D.D., *Fellow*.
- Bolger, Rev. David, P.P., Piercetown, Wexford : proposed by Francis Guilbride, J.P., *Member*.
- Brady, Arthur Talbot, 42 Ulverton Road, Dalkey : proposed by Michael S. Walsh, M.D., *Associate Member*.
- Burrowes, William B., Ballynaveigh House, Belfast : proposed by Charles McNeill, *Hon. Gen. Sec.*
- Curtis, Edmund, Erasmus Smith's Professor of Modern History 38 Trinity College, Dublin : proposed by T. J. Westropp, M.A., M.R.I.A., *President*.
- Earley, Rev. Peter, Adm., The Presbytery, City Quay, Dublin : proposed by Rev. Francis J. Wall, *Member*.
- FitzGerald, William Walter Augustine, D.L., Carrigoran, Newmarket-on-Fergus : proposed by T. J. Westropp, M.A., M.R.I.A., *President*.
- Flood, Joseph M., 9 St. Peter's Road, Dublin : proposed by H. G. Leask, *Member*.
- Hayden, Rev. Patrick B., C.C., B.A., The Presbytery, Clontarf : proposed by Rev. Francis J. Wall, *Member*.
- Johnston, Miss Elizabeth A., Cottage Hospital, Ballymena : proposed by Charles McNeill, *Hon. Gen. Sec.*
- Knight, George, Lackanash, Trim : proposed by W. J. Wilkinson, *Member*.
- Librarian, Newberry Library, Chicago, U.S.A. : proposed by Charles McNeill, *Hon. Gen. Sec.*
- Mac Garry, Charles James, 124 Rock Road, Booterstown : proposed by R. J. Kelly, K.C., *Member*.
- Moore, Lady, Royal Botanic Gardens, Glasnevin : proposed by T. J. Westropp, M.A., M.R.I.A., *President*.
- O Kane, Wilfred Bernard, B.A., Inspector of Schools, Monaghan : proposed by Denis Carolan Rushe, *Fellow*.
- Salmond, Wm., 5 Green Park Villas, Limerick : proposed by P. J. Lynch, *Fellow*.
- Stevens, Mrs H. D'Esterre, Castle Coote, Roscommon : proposed by Charles McNeill, *Hon. Gen. Sec.*
- Twichett, Miss M., 6 Barrington Street, Limerick : proposed by Charles McNeill, *Hon. Gen. Sec.*

Mr J. Grene Barry, President of the North Munster Archaeological Society, warmly welcomed the Royal Society of Antiquaries to Limerick, recalling that he and the President were the only members present who had contributed papers to the previous general meeting of the Society at Limerick on 17 July 1889.

A paper on "The Franciscan Bells of Askeaton Friary" was read by Mr F. J. Bigger, *Vice-President*, and referred to the Council to be considered for publication.

Father Antony, O.S.F., exhibited the Askeaton Bells and the Chalice of the Franciscans.

The decision of the Society to hold the summer meeting this year at Limerick, was, through its having fixed upon Derry for the meeting of 1915, singularly justified from the standpoint of history. Last year the walls of Derry, the stronghold of the English colony, where commenced the great drama of the civil war of 1688-1691, were examined; this year those of Limerick, the stronghold of the followers of King James, where that war was ended. At the former meeting the Society visited the Grianan of Aileach; now it visited the forts of the destroyer of Aileach, and the spot to which its rampart stones were borne as trophies.

The city of Limerick itself is rich in remains of the greatest historical and archaeological interest; and its surroundings, on both sides of the Shannon, are of the first importance. The early remains comprise great stone circles, pillars and dolmens at Loch Gur, the Bronze-Age hill town at Moghane, the locality of the great Clare gold find in 1852, and the inauguration place of the Dalcassian Princes at Magh Adhair. Castles, so important as those of Limerick, Bunratty, Carrigogunnell, Adare, and Askeaton, were visited, besides the gates and walls of Limerick and Kilmallock; cathedrals at Limerick and Killaloe; the collegiate church of Kilmallock; Monasteries like Quin, Askeaton, Kilmallock, Monasteranenagh, and the three at Adare, all of the greatest interest and of considerable beauty. Stately modern houses were seen at Dromoland and Adare, with collections of unusual interest, the first having a series of portraits of the O Brians from the reign of Elizabeth to the present day, the latter a group of Ogham inscribed stones and a small but valuable museum. Though beautiful scenery was not a special object of the programme, yet incidental glimpses of the rapids of the Shannon at Doonass, the hills and river at Killaloe, the lovely woods at Adare, and the great range of Ballyhoura Mountains and the distant Galtees, heightened the pleasure of the various excursions. We met with much kindness everywhere, and owe special thanks to Lord Inchiquin for receiving us personally and with generous hospitality at Dromoland, to Lord Dunraven for opening to us his demesne and house at Adare, to the Technical Instruction Committee of Limerick City and their courteous Principal, Mr Comerton, who afforded us liberal facilities for our meetings, and to the ecclesiastical authorities and custodians of all the ancient buildings examined, for their interest and valuable assistance.

Altogether the expedition was one calculated to advance the ends of archaeology, to bind those who took part in it the closer to the interests of our Society, and to make its work more fruitful and instructive.

TUESDAY, 27th JUNE

The Society went round the ancient city. The beautiful crozier and mitre of Cornelius O Dea, Bishop of Limerick, made by Thomas O Carryd, 1418, was inspected, by the permission of Most Rev. Dr O Dwyer, Bishop of Limerick, at the Presbytery of St John's Cathedral; and then, under the guidance of Father Antony, O.S.F. the Society visited the walls and the ancient gate (a structure of the 15th century, now embodied in St John's Hospital) and other parts of the ramparts. The graveyard of St John's Church and the curious slabs of the Roche Altar tomb (described in the Handbook, No. VII, p. 24) were examined. St Mary's Cathedral was then visited, by permission of the Dean, the President explaining the numerous monuments and points of interest. Passing various other remains and sites of interest, King John's Castle was visited and the towers ascended by permission of the Commanding Officer. The fine view of the city, river, and surrounding country was much appreciated.

After lunch, the members left, at 2 o'clock p.m., in charrs-à-bancs, for Killaloe, passing through Clonlara and visiting the Turret Rock and falls of the Shannon at Doonass, the ancient Eas Danaimne. The Church of Kiltinanlea near this, with its rock cut basin, holy tree (hung with rags and other objects), and St Senan's well were examined. They proceeded past O'Brien's Bridge, getting fine views of Craglea and the other mountains, to the great earthen fort of Beal Borumha, and eventually visited St Flannan's Cathedral and the early stone roofed oratory at Killaloe. They returned by the east bank of the Shannon, seeing Castleconnell on the way and the peel tower of Newcastle.

The Evening Meeting was held at the Technical Schools. Dr G. U. Macnamara read his paper on "Quin and Bunratty" (embodied in the Handbook); it was illustrated by lantern slides.

WEDNESDAY, 28th JUNE

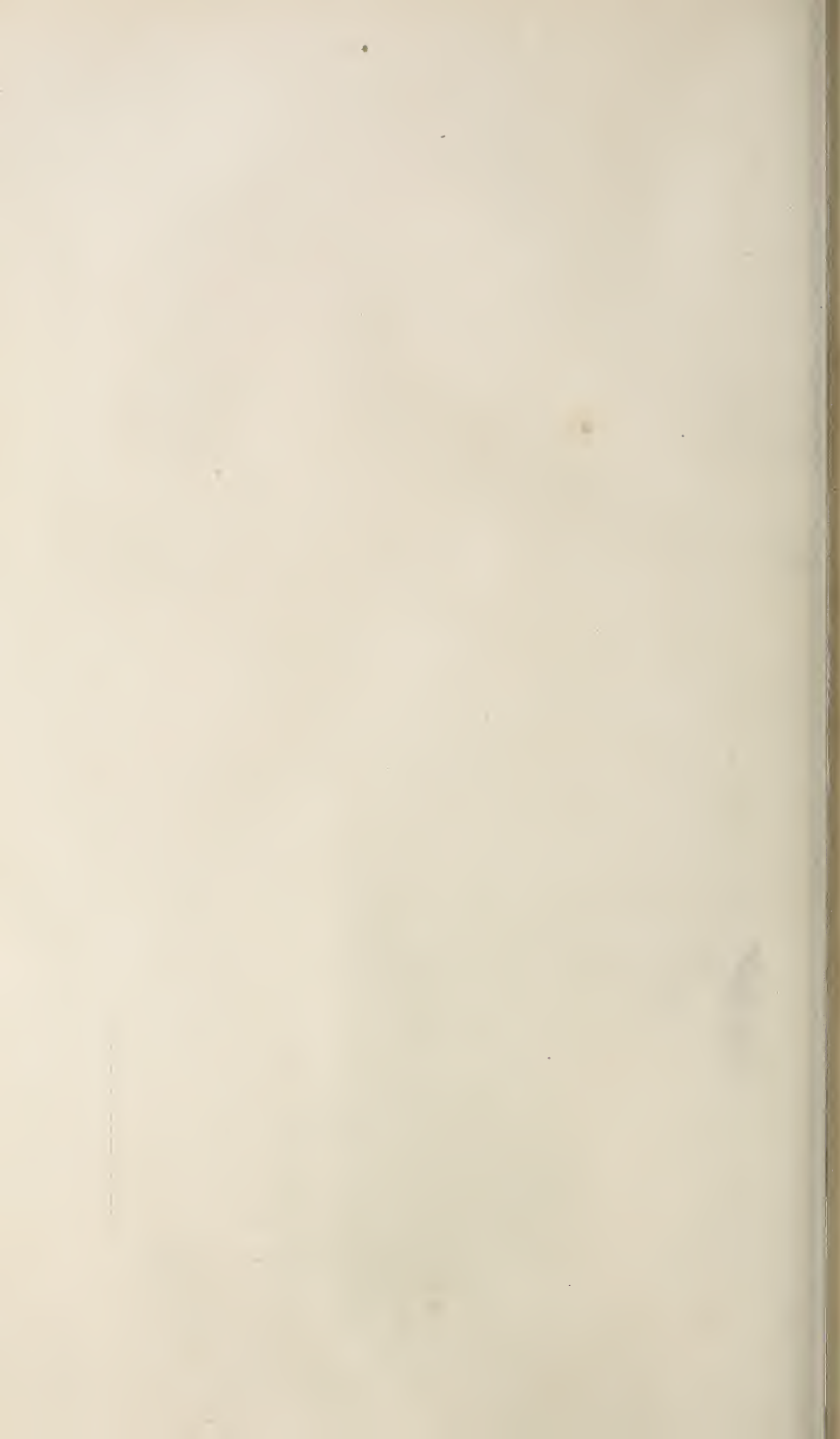
THE day was bright and very fine; the members started at 10 o'clock. Passing the Mac Namara's Castles at Cratloe and Sixinile-bridge, they saw Ballymulcashel Peel Tower, built about 1460, by Conchobhar na Srona ua Briain, King of Thomond. Turning up Rathluby Hill they overlooked the richly wooded, broken country, diversified by numerous small lakes, round the hill and "Tom



LIMERICK



KILLALOE CATHEDRAL FROM S.E.





FRANCISCAN FRIARY, QUIN

Steele's Turret" at Cullaun. Stopping to allow the photographers to take views of the lake and picturesque little Castle of Creggan-owen, they reached Hell Bridge and visited the place of inauguration of the Dalcaissian Kings of Thomond at Moyar, the site of Aenach Maighe Adhair. Here were seen the tumulus, carn, amphitheatre, basin stone and pillar connected with these ancient ceremonies. Professor Macalister explained the nature of inauguration sites and the light which was cast thereby on ancient customs.

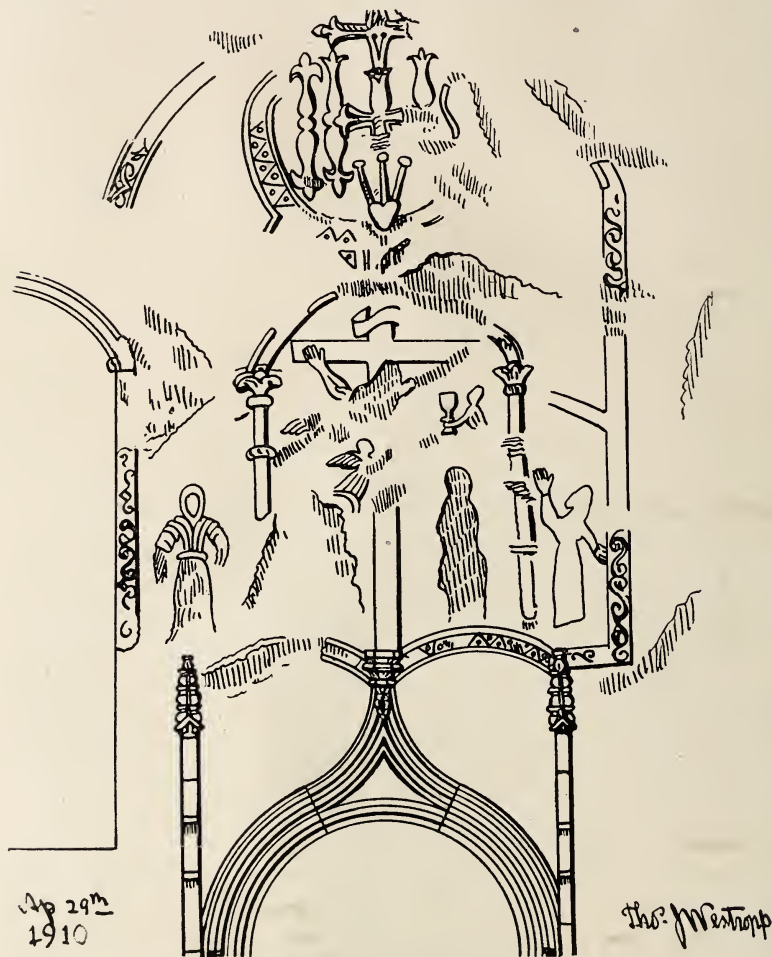
Cahercalla, a large stone fort, with three rings of wall, the central very massive, was visited. The thanks of the Society are due to the owner, Mr Nihell, for his help and permission to examine the same.

Quin was then reached and the beautiful Franciscian Friary, Mainister Cuinche (founded by the Mac Namaras soon after 1350 and repaired and enlarged in 1402 and 1433), was carefully examined under conduct of the President, Father Antony, and Dr G. U. Macnamara. The remains of the great Norman fortress, with walls 9 feet thick and three circular bastions, built by Thomas De Clare in 1280, the stucco work and tombs in the chancel, the beautiful and very perfect cloister, and the remarkable domestic and sanitary arrangements of the building excited great interest. Some of the party ascended the lofty belfry, and others visited the church of St Finghin, built on the site of an early church, which was burned over the Norman soldiers (De Clare barely escaping) in 1278. The peel tower of Danganbrack with its lofty gables and chimneys was well seen, but could not be visited.

Driving past Ardsollas, the party was met by Lord Inchiquin at the Langough Wood gate of Dromoland, and examined the huge three-walled hill fort, or rather town, of Moghane, from which a wide and beautiful view was obtained from the mountains of Burren and Aughty to the Galtees. Below this fortress, in 1852, a hoard of hundreds of gold ornaments, fibulæ and ingots, of the later Bronze Age, *circa* B.C. 700 to 500, was found, evidently the plunder of the town, and presumably hidden by the raiders on the rallying of the local warriors and their own defeat, and never recovered.

Lord Inchiquin then brought the members over the very perfect peel tower of Moghane, a Mac Namara castle, *circa* 1480, with a fine fireplace, dated 1610. The party then went to Dromoland Castle and were entertained by Lord Inchiquin, who showed the portraits, the table from the Spanish Armada and other relics, and brought the party over the beautiful garden, showing the gateway removed from Lemeneagh Castle and the ancient Italian well-head. On the return journey Bunratty Castle was visited, the last of a series of fortresses, successively built by Robert De Muscegros, 1248 ; Thomas

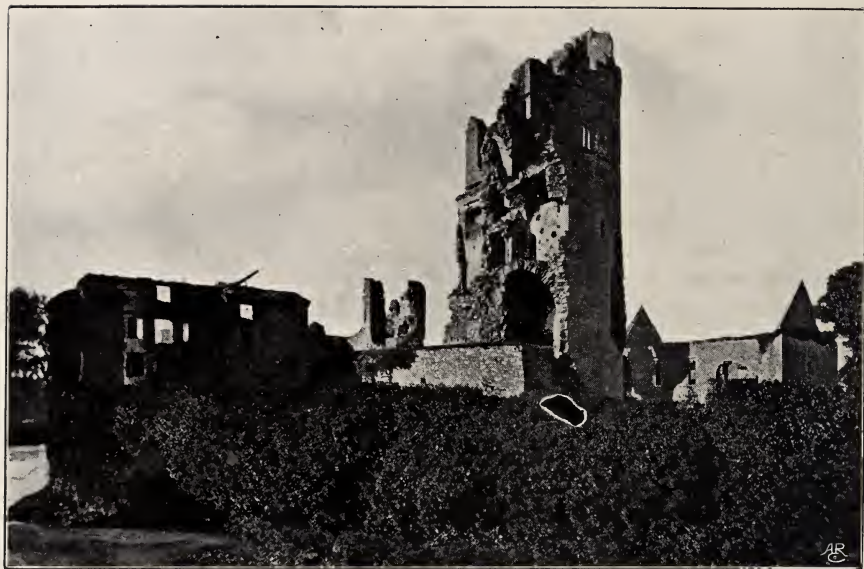
De Clare, 1277 ; Sir Thomas De Rokeby, 1353, and the Mac Namaras in the first half of the 15th century. In the time of Conor, King of Thomond, who died 1539, it was held by the O Briens, and eventually became the chief residence from Tudor times downward of the



QUIN, STUCCO WORK ON SOUTH SIDE OF CHOIR.

Earls of Thomond. The interesting late stucco work, *circa* 1619, and the oblong earthen platform of the mote castle of Robert De Muscegros, 1248, were also examined ; the whole is of great interest and should be vested as a national monument.

In the Evening Meeting, at the Technical Schools, Rev. Professor Power gave a lecture on "Celtic Art, Pagan and Christian," illustrated by lantern slides.



DESMOND'S CASTLE, ASKEATON, FROM NORTH



TRINITARIAN PRIORY, ADARE

THURSDAY, 29th JUNE

THE party left at 10 o'clock, the morning being dark and lowering, and visited the O'Brien's Castle of Carrigogunnell (really "Carraic Uí gConaing" or "O'Gunning's Rock"), blown up by S'Gravenmore, after the siege of Limerick, in 1691. It stands on a bold volcanic rock, with a wide outlook down the Shannon Valley. A glimpse of the pre-Norman church and later monastic church of Mungret, a famous college in the ninth century, was seen on our way to the Castle. Passing Vermont and crossing the Ferry Bridge on the Maigue, we unfortunately ran into wetting mist, in which a few of our members visited the early oratory of Killulta near Kildimo. The mist turned to heavy rain, which, unfortunately, lasted during our visits to Askeaton and Adare, rendering photography impossible. The Franciscan Friary and the Desmond's Hall at the first place were thoroughly examined, both being very fine specimens of 14th and 15th century architecture. The place where the ancient Friary Bells were found, when digging a grave, outside and to the south-east of the cloister door, was noted; the fine cloister, the little statue of St Francis, in its richly carved niche, the fragments of the Desmond tomb, mural tomb of Oliver Stephenson, one of the leaders of the Confederate Catholics, 1646, and the O'Driscoll slab, 1780, 1798, with a late Irish verse, were all seen with interest. Most of the Desmond's Castle could not be visited, but it was well seen from the Bridge, and the fine Hall and under vaults examined.

Reaching Adare the members, after lunch at the Dunraven Arms Hotel, visited the Trinitarian Priory, or "White Abbey," the only house of that Order known to have existed in Ireland. It was founded about 1230, apparently rebuilt by Thomas FitzGerald, Lord of Offaly, in 1272 and repaired, as the modern Roman Catholic Church of the place, by Lord Dunraven.

Passing on to the Augustinian Priory, or "Black Abbey," the party was met by Rev. Mr Orpen, who conducted them over this interesting church and its beautiful little cloister. It was founded by John, Earl of Kildare, before 1315, for Austin Hermits, and (after serving as a barrack for the troops of the Earl of Essex, in the Rebellion of the Sungan Earl, in 1599) fell into ruin, being repaired to be the Protestant Church of Adare by Lord Dunraven.

Stopping to admire the beautiful view of the so-called "Desmond's Castle," from the ancient bridge over the Maigue, the party visited that fine fortress. The keep is on an early ring fort, which yielded weapons of the Danish period and part of a harp made of the horn of the Great Irish Deer (so-called "Elk") and is sur-

rounded by two rings of ramparts. The outer bailey has several halls and buildings, one of the early 13th century, the main range of the late 15th century. Kitchens, ovens and offices are all traceable. The earlier enclosure, probably palisaded, was larger, its fosse taking in a space to the south-east, outside the present walls. The keep was probably built shortly before 1220 by Geffry de Mareys and was held by the Earls of Kildare, save for a few years after the attainder of "Silken Thomas," when James, son of the Earl of Desmond held it, 1541. By a strange perversion of tradition it received its name "Desmond's Castle" from this brief occupancy. It was dismantled in the reign of Elizabeth and is said to have been besieged and taken in 1578, but was repaired and occupied, till its final destruction by the Cromwellian Government in 1657.

Passing the graveyard and two churches (one, the church of St Nicholas, has the chancel arch and round-headed east light of a pre-Norman building; the other is a neat little chapel of the latest 15th century) we reached the Franciscan Friary. This beautiful and complex building (by the happy chance of extracts having been copied from its Register in about 1608 by Father Donat Mooney) retains a record of the founders of its various portions, and is therefore most important for students of 15th century architecture. It was founded by Thomas, Earl of Kildare, and Johanna, his wife, in 1464, and completed at Michaelmas 1466; the Countess was buried in its chancel 1486, but no tomb remains. The Transept or "Lady Chapel" was built, 1483; the belfry, in 1492, and the beautiful little side chapels by 1500.

In the evening Professor Macalister gave a lecture on "Urn Burial in the Bronze Age" (illustrated by slides and by the exhibition of urns) in the Technical School.

FRIDAY, 30th JUNE

The party left at 10 o'clock a.m. for Loch Gur, passing the curious round Castle of Rathurd (the Rath arda Suird of the Book of Rights, *circa* A.D. 900, the Rath-Siward of Norse and early Norman documents); and Carnary (Carn Fhearadhaigh), the northern limit of the Dalcassian kingdom before Lughaidh Meann and his son, Conall Eachluath (A.D. 350-377) annexed to Thomond much of the present Co. Clare and the territory of the Tuath Luimnigh (from which Limerick is named) on the south bank of the Shannon.

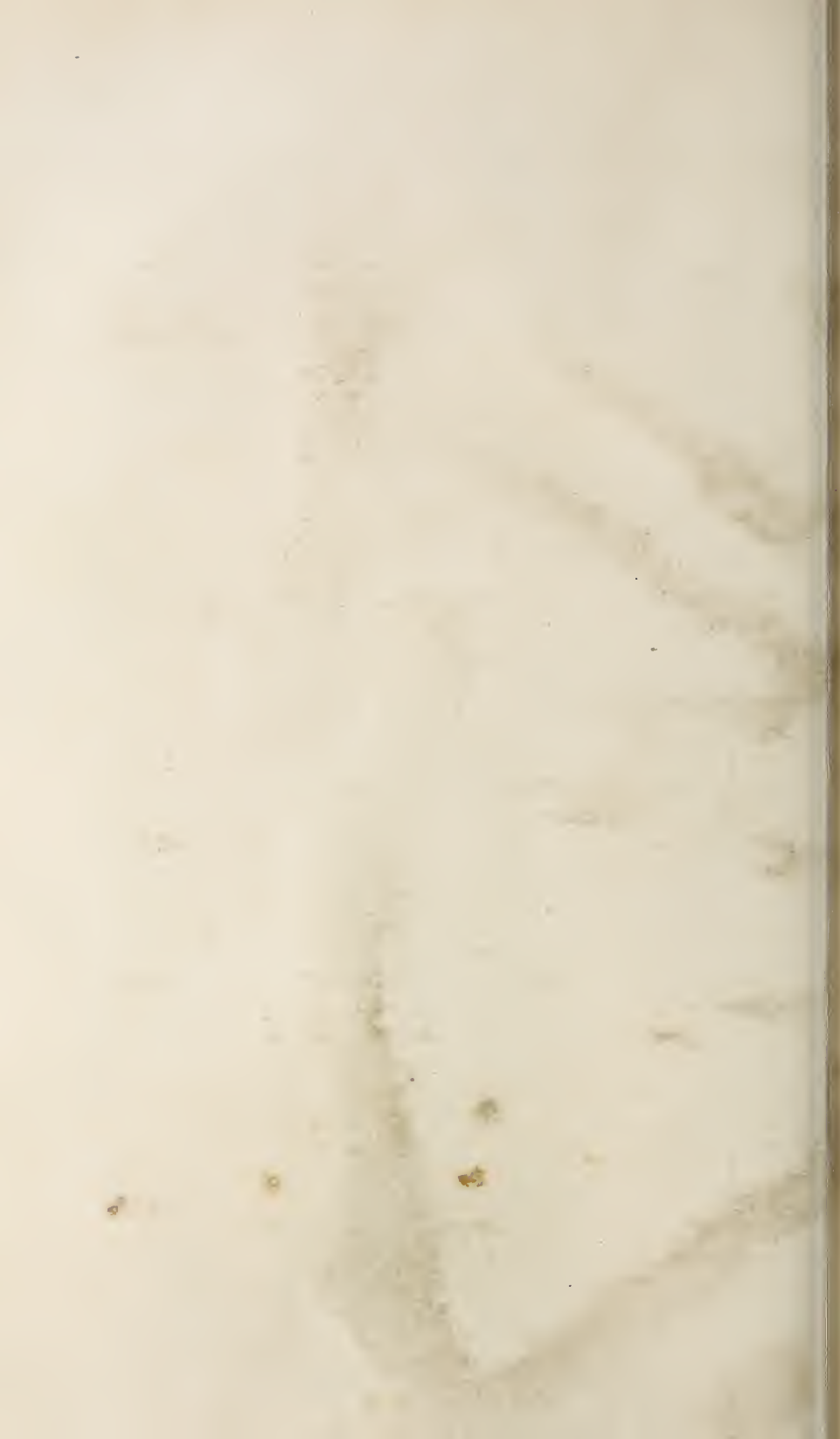
Reaching Loch Gur, the two western circles and the Leaba Dhiarmada dolmen were visited and the remains explained by Professor Macalister. The Black Castle and Loch Gur Castle (now



FRANCISCAN FRIARY, ADARE, FROM SOUTH-EAST



DOMINICAN PRIORY, KILMALLOCK



called Bouchier's Castle), another dolmen, circle and the hill fort called Carrigalla were seen in the distance. We then passed through Bruff, seeing the imposing 15th and 16th century mansion of Ballygrennane and reached Kilmallock.

Situated on a little stream, the Loobach, and near the fine range of rugged mountains, the town affords a series of beautiful and interesting pictures. Several of the old houses, long reaches of the town wall, one very perfect gate tower, the Blossom's Gate, and the King's Castle remain. In the field to the north-west is a dolmen : the foundation of the very early church of St Mochealloe lies on a ridge to that side.

We first visited the beautiful Priory of the Dominicans in a meadow close to the north bank of the rivulet. It was founded about 1291, but the retainers of the Bishop of Limerick (to which prelates the town was an important appanage) expelled the Friars Preachers and burned their house in that year, though the ground had been given freely by the burgesses. The founder was probably Maurice, Lord of Offaly, though De Burgo attributes it to a son of John of Callan about 1260 ; the riot suggests that the " intrusion" of the Friars was new in 1291, to which period the noble five-light east window and other portions evidently belong. The transept and cloister exhibit some beautiful details of the later 14th century and others of the 15th century. The interesting tombs of Fitz-Gibbon, the " White Knight," (the captor of the hapless James, " Sungan Earl " of Desmond) and of the Burgates (three brothers who fell in the civil war of 1643) are of special interest. The legend that the anger of Heaven at the betrayal of James, the Sungan Earl, is shown by a " drop " or wet patch on the White Knight's tomb was at least supported on our visit, for though, the day was mainly fine, there were a few flying showers.

The Rev. S. E. Taylor, M.A., met us and took us over the parish church, the old collegiate establishment of St Peter and St Paul. It dates from the 13th century, having a large arcaded nave with side aisles. At the west end of the north arcade an early cloistheach or Round Tower is embedded, the battlemented upper storey being probably contemporary with the nave and aisles. The chancel has a large, but unpleasing, five-light east window ; there are no other old features, save a few plain corbels. A recess, probably for a piscina, exists behind the wooden panelling, in the south wall, near the east gable. The transept is a strange patchwork, being apparently twice recast in the 15th and early 17th century. The Verdon monuments (one called " the Knight with the Spur," of

John Verden, put up by Sir William Coppinger, 1614, the other to George Verden, 1632, and another bearing a skeleton and an enshrouded corpse) are elaborate but characteristic of a tasteless period. The 13th century west door, and a more elaborate south one, of the latest 15th century, are interesting.

Leaving Kilmallock for the mote of Kilfinnan, we saw, in the distance, the venerable church and broken round tower of Ardpatrick on their bold grassy ridge, a spur of the mountains. Kilfinnan lies at the mouth of the great pass (the ancient Bealach Fheabh Rath, whence the name Ballyhoura) through which runs the road to Mitchelstown. The Kilfinnan ridge and three-ringed fort are claimed for the Kings of Cashel in the Book of Rights about A.D. 890-902. They are called "Treada na riogh, with Drum Finghin." As there is no early church site at the place the name is evidently Coill Finghin, or Finghin's wood.¹ The great mote is generally allowed to be of times long before the Norman conquest, whatever be its origin and object. The three great fosses and rings seem to imply its defensive (not necessarily "military") nature, but the small extent of its flat summit (now 36 to 40 feet across, perhaps at most once 54 feet across, as the edges are trampled down and the sides furrowed by cattle paths) and its storm-swept position tells against its residential character. It is nearly 35 feet high, and the outermost ring is 337 feet over all. The north-east works are nearly effaced; the summit commands a noble view northward into Co. Clare and to the Silvermines; Craglea, Kimalta and Cratloe Mountains being in sight. We got a glimpse of the Shannon, for a moment, before a shower-cloud swept up its valley. The *cathair* of Mortellstown is a high ringed earthen fort on a bold rounded hill westward.

Returning to Kilmallock for tea, we passed rapidly through Bruree, Brugh righ, an early centre and "palace" of the Dal gCais at the dawn of historic legend, seeing its curious forts, Dun chuire and Dun Eochair Maige and the Lower Castle, an early mortar-built ring wall, with three later turrets, one now fallen. Passing down the Maigue valley through Croom (an early Geraldine Manor, retaining no remains of its past importance), we came to the Cistercian Abbey "Sancta Maria de Magio," or Monasteranenagh. A very early *Manach* (fair and assembly place) called *Eunach culi* gave the Abbey its later name; it had a fort, named by the "Book of Rights," and probably lay near the peel tower of Rathmore, north of the monastery. The Abbey is not on the Maigue, as so often stated,

¹ So "Killquige" in the same hills is Coill mor or Coil cuag.

but on a little tributary called the Cammoge. It is a large plain church, with Gothic arcades and Romanesque windows, ending in a more ornate chancel of Norman transition. The chancel capitals are rich; those in the responds at the transepts are of considerable beauty. The chancel had a heavy pointed vault, which, when the adjoining south chapel was removed, fell out, destroying the fine triple-light east window. The chapter house and parts of the domicile and of an outstanding building, near the river, remain, and the foundations of a typical Cistercian Abbey, with an unusually large cloister, are clearly marked in the field to the south of the church. Toirdhealbhach Ua Briain, King of Thomond, in 1148, defeated the Danes at the site and, in accordance with a vow, founded an Abbey there by 1151. The existing building seems to date from the "second period" of King Domhnall mór, about 1180, when Romanesque details still appeared. Prince John granted the Abbot de Magio a charter, about 1185, which he confirmed when King, in 1211; the district was formerly called Kinelmekin, perhaps from the Ui Míodhcháin or O Meehans. It was favoured by Henry III and was the scene of two other fierce battles, that between Brian, King of Thomond, and Garrett, Earl of Desmond (who supported Brian's deposed uncle, Toirdhealbhach Ua Briain), in July 1369, and that between Sir Nicholas Malbie and Sir John of Desmond, with Nicholas Saunders, the Papal Legate, in 1579. Malbie, on his victory, turned his cannon on the Abbey, which was filled with refugees. Later legends said that he massacred all the monks save one. The Abbey never recovered, and Conor O Mulriain, "Titular" Bishop of Killaloe, granted it to two of the O Sullivans in 1590. The belfry tower fell in 1808 and the chancel about 1874 or 1875.

In the return to Dublin the following day several members of the party returned in the char-à-bancs, visiting the Rock of Cashel. Unfavourable weather prevented the rest from visiting Roscrea and Mona Incha, as had been intended.

A QUARTERLY GENERAL MEETING of the Society was held in the SOCIETY'S ROOMS, 6 ST STEPHEN'S GREEN, DUBLIN, on TUESDAY, 26 SEPTEMBER 1916, at 8 15 p.m. THOMAS JOHNSON WESTBOPP, M.A., C.E., M.R.I.A., *President*, in the Chair.

Also present :—

Fellows :—E. C. R. Armstrong, F.S.A., *Vice-President*, James Coleman, Rev. M. J. Curran, Francis Gullbride, J.P., Thomas P. LeFanu, C.B., Professor R. A. S. Macalister, F.S.A., *Vice-President*,

200 ROYAL SOCIETY OF ANTIQUARIES OF IRELAND

Charles McNeill, *Hon. Gen. Sec.*, S. G. Murray, P. J. O'Reilly, G. W. Panter, M.A., Rev. J. L. Robinson, M.A., John White, Herbert Wood, M.A., Henry A. S. Upton, J.P.

Members :—Miss Sarah Bernard, J. J. Buckley, Very Rev. Dean Cowell, Edmund Curtis, W. J. Dargan, M.D., Rev. James Doyle, George Duncan, James E. Fawcett, P. J. Griffith, W. P. Headen, W. F. de Vismes Kane, D.L., Rev. Canon H. J. Lawlor, D.D., Mrs Annie Leng, Francis McBride, Rev. T. W. O'Ryan, Miss A. Peter, R. G. Pilkington, R. B. Sayers, Miss H. Warren, W. J. Wilkinson.

Associate Members :—Mrs W. J. Dargan, A. R. Montgomery, Miss E. Nichols.

The Minutes of the previous meeting were read and confirmed.

The following candidates were elected :—

AS FELLOW

Guilbride, Francis, J.P., Weston, Newtownbarry, (*Member*, 1890) : proposed by the Hon. Gen. Secretary.

AS MEMBERS

Aldhouse, Rev. Frederick Henry, M.A., Clonmethan Rectory, County Dublin : proposed by W. Cotter Stubbs, M.A., M.R.I.A., *Fellow*.

Fawcett, James E., 52 Brighton Road, Rathgar : proposed by the Hon. Gen. Secretary.

Green, John, Greenmount, Patrick's Well, Limerick : proposed by the President.

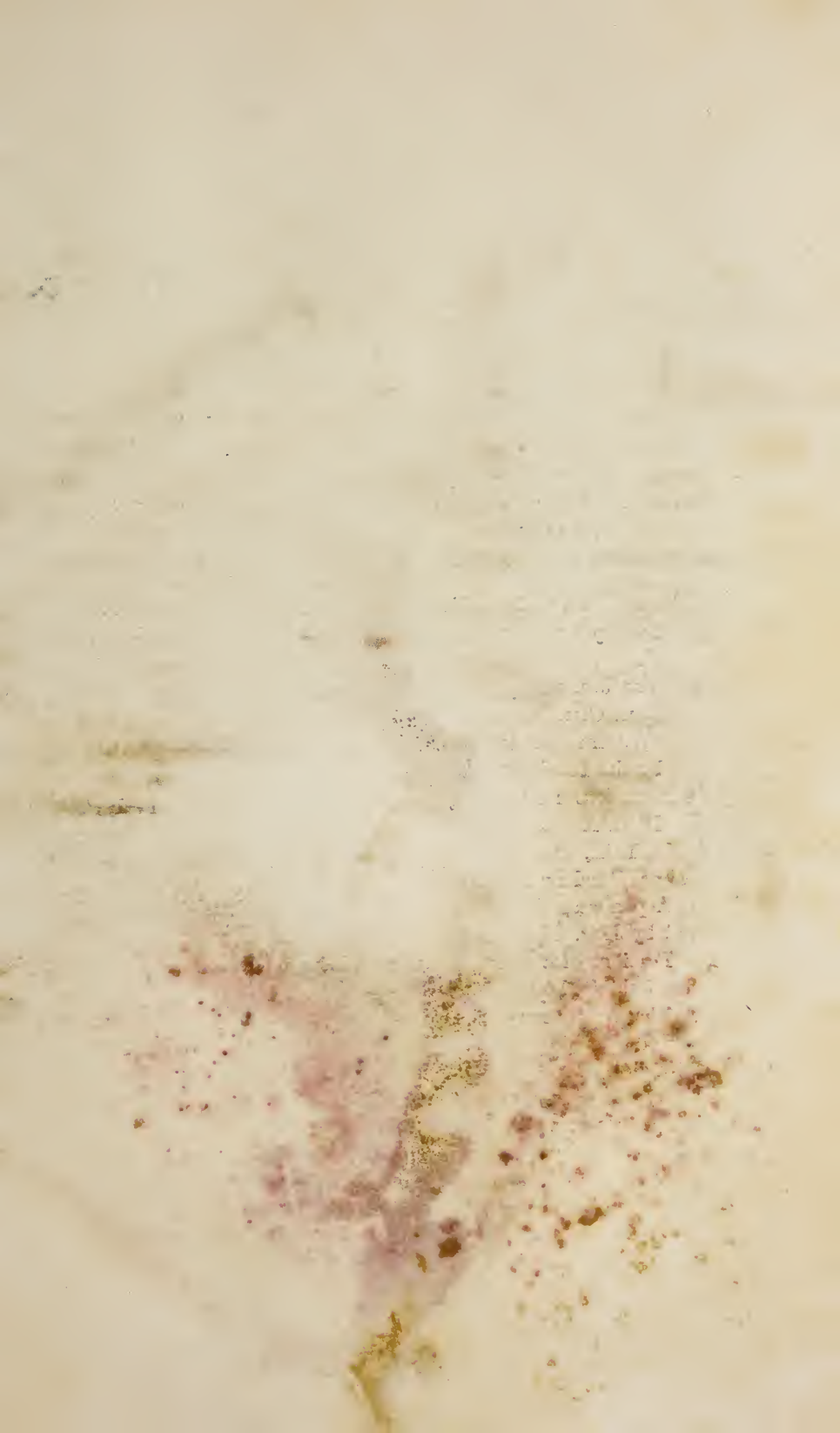
Mooney, Mrs H. C., 33 Fitzwilliam Place, Dublin : proposed by H. C. Mooney, M.D., *Associate Member*.

O'Hanluain, Enri M. S., 14 Seafort Parade, Blackrock, Co. Dublin : proposed by F. J. Bigger, *Vice-President*.

A paper on "Monuments of Some Archbishops of Dublin" was read by Rev. Canon H. J. Lawlor, D.D., *Member*.

Portions of a cinerary urn, etc., from Knockadea, Co. Limerick, were exhibited.

The programme of field-work arranged for this meeting was carried out on Wednesday, 27th September. Taking the road through Finglas and passing within sight of the fine tower of Dunsoghly Castle, now in course of repair as a National Monument, the party ran northward in mild misty weather, brightening as the district to be visited was approached. The first objects examined were the wayside crosses from Balrath to Duleek, a late group, comprising the Aylmer cross at Balrath, the White Cross at Athearne, the high cross by the road at Annesbrooke and the cross in the





EAST WINDOW OF SOUTH CHAPEL (EXTERIOR) AND WESTERN
TOWER, DULEEK



street at Duleek ; the three last named being erected by Jennet Dowdall in memory of her husband William Bathe.

The Balrath Cross stands in the bank of a garden plot behind a house at the north-east angle of Balrath croosroads. It has been fractured and has been riveted with iron, and in its present state is an interesting palimpsest with the appearance of being the oldest among the group. An original inscription, which perhaps commemorated a member of the Bathe family, as the surname seems to have commenced with the letter B, runs, so far as it is now legible, in raised Gothic letters :

Orate P AĪA | YOAIIII B | 8 IO III |

and lower down, in incised Roman capitals is the later inscription :
SR ANDREW AYLME OF | [M]OUNTAYL[M]ER | BAR & HIS LADY
CATHERINE | AYLME HAD | THIS CROSS | BEAVTIFIED | A.D. 1727 |
PR H. SMITH.

The figure of a female saint is carved on the head of the cross above the inscriptions, and on the other side there is a carving of the crucifixion with interlaced ornaments placed irregularly. On the shaft are other interlacings, one of which may represent "the Aylmer knot" and may have been added when the cross was "beautified per H. Smith."

The White Cross is partly built into the gable of a derelict cottage by the side of the road from Balrath to Duleek. It is carved on the eastern face with a bold figure of the crucifixion, and on the western face with the Madonna and Child. At the top of the latter side is a shield the devices on which are weathered away ; at the bottom, another shield displaying the arms of Bathe impaling Dowdall. A few letters of an inscription on the south side of the shaft indicate that, like those remaining to be mentioned, this cross was erected by Jennet Dowdall.

The third cross is a fine lofty shaft rising from a base of masonry by the roadside opposite the gate to Annesbrooke demesne. The shaft is surmounted by a square carved capital bearing a pyramidal finial on the front of which the crucifixion is cut in a sunk panel. Just below the capital are the letters W.B and I.D. over the Bathe and Dowdall arms ; under which is the inscription :

THIS CROSS | WAS BVILD^{ED} BI IENNET DOWDALL | LATE
WIFE VNTO WILLIAM BATHE OF ATHCARNE IVSTICE
FOR HIM AND FOR HER SELF IN THE YEARE OF OVRE
LORD GOD 1600 WICH IVSTICE DECEASED THE XXV OF
OCTOBER | 1599 AND BVRIED IN THE CHVRCH OF DVLKEE
WHOSE SOVLES I PRAYE | GOD TAKE | TO HIS MER^{CIE}.
AMEN | I.H.S.

On the back :

HAILE MARIE FVLL | OF GRACE | OVRE LORD | IS WITH T^HE
HAILE SWETE VIRGIN THE | BLESSED M^OOTHER OF | GOD THE
VERY EXCELL^ENT QVEN^E OF HEAVEN PRAYE | FOR VS
POORE SOVLE | AMEN. I.H.S.

The last is the high cross in the market place of Duleek itself. It also is rather a pillar with an ornamental head and a shrine-like top. The head has cherubs on each face supporting religious emblems, the Heart being especially conspicuous. Below this on the shaft is a shield with the Bathe and Dowdall arms impaled ; a cross between 4 lions rampant and a fesse between 5 doves (a pun on the name dowe, dowdale, dovedale). The names appear above it "W BATH I. DOWD," and underneath "THIS CROSS | WAS BVILDED BY | IENNET DO^WDALL WIFE | TO WILLIAM | BATHE | LATE OF | ATHCARN | JVSTICE OF | HER MAJESTIE'S | COVRT OF | COMON PLEAS | FOR HIM AND | HER ANO 1601 | HE DECEASED—THE 15 OF OCT 1599 | BVRIED IN THE | CHURCH OF DVLEEK | WHOSE SOVLES PRAY | GOD TAKE TO | HIS MERCY." On the other faces are figures of saints in ogee headed niches. To the left "M. MAG(dalen)" S IACOB, ST THOMAS. To the south, ST ANDREW, MATER D[OLOROSA], S STEVN and a shield with a two-headed eagle. ST PETRE, ST ANDRIE, KENANE (Cianan). It was repaired not long before 1850. The repairing of the bridge and causeway to the south of Duleek are recorded on a slab on the former.

THIS BRIDGE WITH | THE CAVSIES | WERE REPAIRED | AND
BVILDED BI | WILLIAM BATHE | OF ATHCARNE JVSTICE AND |
IENNET DO^WDALL HIS WIFE | IN THE YEARE OF | OVR LORD
GOD 1587 | WHOSE SOVLES GOD | TAKE TO HIS MERCEIE. AMEN.

The ruined Church of Duleek is of no little interest. Nothing of the older monastery remains save two defaced crosses and a slab of red sandstone near the belfry carved in low relief with a Celtic cross. The last ought to be brought into the belfry, as the stone is flaking from the weather.

Duleek monastery was founded about A.D. 450 by St Patrick, who placed over it St Cianan (Kienan) of the royal house of Munster, which gave him as a hostage to King Laoghaire at Tara. After study in the Abbey of St Martin at Tours he (according to the "office" of St Kienan in the University Library, Cambridge) settled at Duleek and built there the first stone church, Damhliag : thus the foundation is one of the earliest in Ireland, preceding (it is said) even Armagh. Cianan died 24 Nov. A.D. 489, being one of the earliest

bishops ordained in our Island. The place has little history. The glossator of the *Calendar of Oengus* tells how the body of Cianan was preserved (*circa* A.D. 800) without decay, the hair and nails growing on it. A list of many of the Abbots and the dates of their deaths to 814 is preserved. The place was plundered and at times burned by Danish marauding bands in 830 and 878, and eight times from 1023 to 1149. The English again plundered it on their arrival in 1171. In it the bodies of King Brian Boromhe, his son and the other Princes slain in the battle of Clontarf rested a night after their removal from Sord (Swords) and thence were borne to Louth April 1014. Simon de Rupefort got the bishopric merged into that of Meath with the sees of Ardraccan, Slane and Kells.

In 1182 Hugh de Lacy founded another monastery of Canons Regular of St Augustine, which stood to the south of the earlier foundation in the grounds of the present Duleek House. There were other religious foundations, *e.g.*, the hospital, "Le Magdelyns" and a frank house before 1403. It is interesting to note that the precinct of the Abbey as seen on the maps forms an irregular oval, perhaps the outline of the older "cashel."

Duleek was the scene of the last skirmish of the Battle of the Boyne, 1690, the French cavalry gallantly covering the retreat of the infantry by holding the pass or causeway of Duleek. The ballad of the Battle of the Boyne alludes to the village, "The cunning French near to Duleek had taken up their quarters," and tells how in dead of night "they set the fields on fire" and retreated to Dublin. King William slept at Duleek on the night after the battle.

The belfry and south chapel or aisle of the church still remain. The former is about 80 feet high and forms the west end of the nave with a lofty arch and large defaced window and door. The spiral stair is in a turret to the south-west. Many of the details seem to belong to the 15th century. On the north face there is the mark of a short, apparently circular, turret. A door led into it from the tower above the level of the vault. There are four plain pointed arches with holes for wooden screens in the more eastern ones and a small stair at the corner of the chapel leading probably to a rood loft between the nave and choir. The tower arch is not in the centre of the nave. Just at the rood stair are the base and head of a fine encircled Irish cross richly ornamented. The shaft is lost. The chapel has some interesting monuments. A tablet in the late east window has the arms of Bellew and Nugent in a tasselled wreath under the initials I.B., I.M. The arms are (sable) fretty (or) impaling erm. 2 fesses. Under it | "THIS WINDOW WAS | MADE BY SIRK

JOHNE | BELLEWE KNIGHT AND | DAME ISMAY NUGENT: (then on the farne) HIS WIFE IN THE YEARE OF | OURE LORD 1587." There is the tomb of Dr James Cusack, Catholic Bishop of Meath, 1679-88, the mitre broken away and the features and coat of arms defaced. The mermaid, the crest of the Cusacks, is still plainly to be seen.

A fine altar tomb in the centre of the chapel has a modern top. The sides (like the tombs at Howth, Malahide and elsewhere) have richly carved cinquefoil ogee niches with delicate foliage and finials having shields between. On the north are (1) Two swords through a heart; (2) Preston (3 crescents in chief) and Plunkett (a castle over a bend impaled); (3) St Laurence (two crossed swords between 4 roses); (4) the instruments of the Passion. At the west end are figures of a bishop, probably St Cieran, of St Catherine, with the sword and spiked wheel, of St Patrick with the Archbishop's cross and of St Peter with the book and key. On the east end are the Crucifixion between two angels wafting incense and St Michael spearing the Dragon. On the south side are more niches with the shields of Bellew, Preston, Plunkett, one with wavy bars and one with a saltire, perhaps Fitzgerald. The newer top has the defaced arms of Bellew and Bermingham (per pale indented or and gules) and the quaint inscription—"This tombe hath been repaired And | the Vault made by dame Mary Bermingham—of Dunferth wife of John Lord Bellew | who was shot in the Belly in Oughrim | fight the first of July 1691 As soon as he found himself able to undertake an Jurney he went to his Lady to London | where he dyed the 12 of January 1692 | He was laid in a vault in Westminster | Till the Aprill following His corps | was brought hither."

The east window has three plain round-headed lights like those at Howth; another window and a small door are in the south wall: the west end is levelled. The chapel is about 70 feet long. Some carvings, a grotesque head cut in sandstone and a gargoyle for the discharge of water from the roof with a rude face; also two heads projecting from the belfry.

There is a tomb of Stephen Taafe, died 1730, in the south-east corner of the chapel. The arms are a cross fretty. His two wives are also commemorated. Alice Plunkett, daughter of the Earl of Louth, died 1707, aged 36, Marcelle Barnwell, daughter of Viscount Kingsland, died 1711, aged 37, and Bridget, daughter of Sir John Burke, Bart. died 1716, aged 25. The hand of fate was heavy on his house.

The adjoining Protestant church in the miserable architecture of about 1823, has "a dumpy statue of Judge Trotter."



THE STANDING STONES, NEW GRANGE







THE LAVABO, MELLIFONT

Of the Cloigtheach or Round Tower formerly at Duleek no trace remains, unless the mark of the circular turret against the belfry tower suggests that it was once embodied there like the Round Tower at Lusk. It was wrecked by lightning and its cap knocked off in 1147.

The best preserved cross stands to the north of the Parish Church the base nearly buried in the gravel walk. Sir William Wilde thinks that only half remains, but more probably it was originally short. The mortice for the top (which was possibly shrine shaped) remains. The east face is covered with ornament, the west has carvings of the Crucifixion above and panels with worn groups of figures below. The circle is adorned with bosses connected by curves like a guilloche and there are fantastic monsters well preserved on the ends of the arms.

Near the River Nanny in a neighbouring demesne are the ruins of St Mary's Abbey, a castellated gateway, a portion of the east gable of the church with some of the tracery of a handsome Gothic window ; there is also a small part of the domicile ; the ruins are in a thick grove and so overgrown as to be nearly impossible to find. There is also a holy well of St Cianan under a thorn bush.

The original Church of St Cianan stood not far to the north-west of the Abbey ; the foundations and the side walls remain. It is claimed as "the first stone house in Ireland" and is called St. Patrick's Chapel. It is about 48 feet long with a late pointed door to the south $6\frac{1}{2}$ feet high, $3\frac{1}{2}$ feet wide. The masonry generally bears small trace of age, but there is a great slab embedded in the south wall with a smooth under surface, probably the lintel of a primitive door, and the scooped-out head of a very early round-headed light lies on the wall. A large slab is inscribed OR DO SCANLAN.

From Duleek the party proceeded for Newgrange by the bridge of Slane, passing on the way Donore, Rosnaree with the old mill into whose walls a "Sheela-na-gig" is built, the ruined mansion-house and church of Fennor overhanging the bridge. No stay was made at Slane, and Newgrange was reached beneath a threatening sky. The exterior of the tumulus was first examined under the President's guidance, and afterwards the interior, the construction and markings of which were well seen by the light of many candles.

Thence the road was taken to Mellifont ; but as rain was now falling, the inspection of the abbey was somewhat curtailed ; the chief portions, however, of the ruins, the church, the chapter-house, the lavabo and the site of the domestic buildings were visited. With this the business of the day was brought to a conclusion.

A STATUTORY MEETING of the Society was held in the Society's Rooms, 6 St Stephen's Green, on Tuesday, 12th December, 1916, at 8 15 p.m.

P. J. LYNCH, M.R.I.A., *Fellow*, in the Chair.

Vacancies were declared for a President, an Honorary General Secretary, an Honorary Treasurer, four Vice-Presidents and four Members of Council.

By leave of the meeting the following resolution was proposed by R. J. Kelly, K.C., *Member*, and it was seconded by the Ven. Archdeacon Healy, *Member*, and carried :—

“That a letter be sent to the Municipal Council of Dublin requesting that steps be taken at an early date to preserve as a public monument what still remains of the ancient city gate and prison called Newgate.”

The following papers were read and referred to the Council to be considered for publication :—

“Baggotrath Manor, Pembroke Township.” By R. Grant Pilkington, *Member*.

“Irish Pewterers” By H. H. Cotterell, F.R. HIST. S., F.S.G., *Fellow*, and M. S. Dudley Westropp, M.R.I.A.

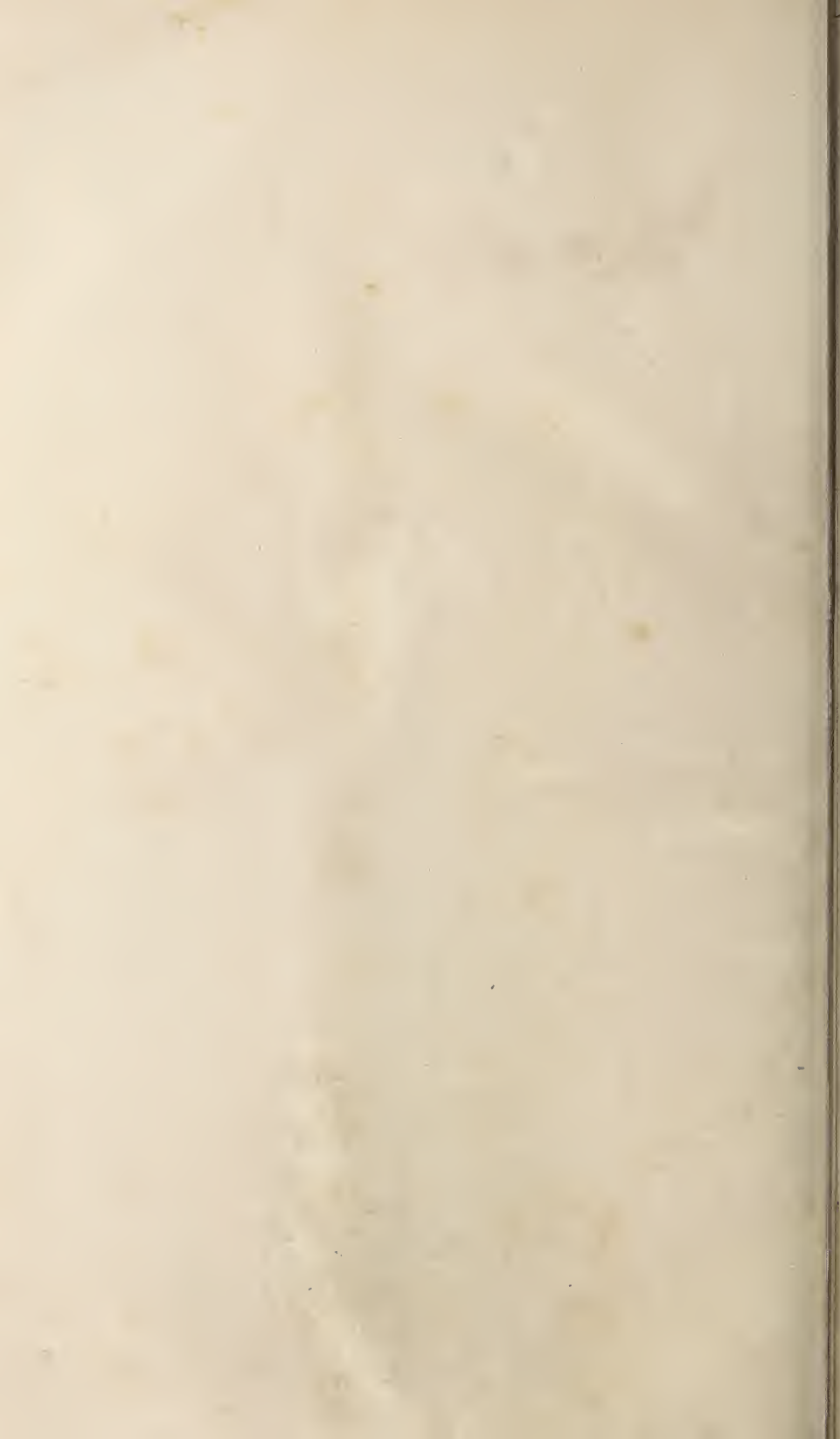
The President being unable, through illness, to be present, his paper on “Five Large Earthworks in the Barony of Shelbourne. Co. Wexford,” was postponed.

Royal Society of Antiquaries of Ireland—General Cash Statement for the Year ended 31st December, 1915

[illegible]

We have examined the foregoing Account of Receipts and Payments for the Year ended 31st December, 1915, compared same with the Books and Vouchers, and have found it correct. We have also verified the Investment of £769 11s. 8d. $\frac{1}{2}$ per cent. War Loan, 1925-1945.

per cent. war loan, 1925-1930.
1 HUME STREET, DUBLIN,
8th April, 1915.



PUBLICATIONS OF THE SOCIETY

The "Extra Volumes" for the following years are:—

- 1888-89**—"The Rude Stone Monuments of Co. Sligo and the Island of Achill," by Colonel Wood-Martin. (*Out of print.*)
- *1890-91**—"The Account Roll of the Priory of the Holy Trinity, Dublin, 1337-1346, with the Middle English Moral Play, *The Pride of Life*, from the original in the Christ Church Collection in the Public Record Office, Dublin," edited by James Mills, M.R.I.A.
- *1892**—"Inis Muiredach, now Inismurray, and its Antiquities," by W. F. Wakeman (cloth, royal 8vo, with Map and 84 Illustrations). (Price 7s. 6d.)
- *1893-95**—"The Annals of Clonmacnoise," from the MSS. in the Royal Irish Academy and Trinity College, Dublin, edited, with Introduction and Notes, by Rev. Denis Murphy, S.J., M.R.I.A.
- *1896-97**—"Register of Wills and Inventories of the Diocese of Dublin in the time of Archbishops Tregury and Walton, 1457-1483," from the original MS. in the Library of Trinity College, Dublin, edited, with Translation, Notes, and Introduction, by Henry F. Berry, M.A., T.C.D., Barrister-at-Law.
- *1898-1901**—The Index to the first Nineteen Volumes of the *Journal* for the years 1849-1889, inclusive, complete in Three Parts. Parts I, II, and III now ready, price 3s. 6d. each. The whole forming vol. xx of the Consecutive Series of the *Journal* of the Society.
- *1907-1908**—"Inscribed Slabs at Clonmacnois." By R. A. S. Macalister, M.A., F.S.A.
- 1909**—"Old Irish Folk Music and Songs." By P. W. Joyce, LL.D. (Price 10s. 6d.)

* *These Volumes may be had from the Society's Publishers, price 10s. each.*

Index to the *Journal*, Vols. XXI-XL (1891-1910). Compiled by the late General Stubbs, revised and edited by W. Cotter Stubbs, M.A., M.R.I.A. (Price 10s. 6d.); bound in cloth 12s. 6d.

"The Gormanston Register," edited by James Mills, I.S.O., and M. J. McEnery, M.R.I.A., Deputy-Keeper of the Records in Ireland. Price £1; reduced price to Members, 15s.

Antiquarian Handbook Series, No. VII.

Antiquities of Limerick and its Neighbourhood. Cloth, with numerous illustrations. Price 5s.

The "Extra Volumes" previous to the year 1890 are out of print, except "Christian Inscriptions in the Irish Language," edited by M. Stokes, of which several complete Volumes and Parts, with numerous Illustrations, may be had. Price £3 for the complete Volumes.

The Publications of the Society are to be obtained from the Publishers, Messrs. HODGES, FIGGIS & Co., Ltd., 104 Grafton Street, Dublin; also the List of Fellows and Members (price 6d.).

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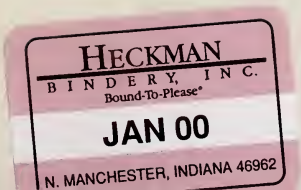
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